

**A STUDY OF DIFFERENCES AMONG KWANDE, IHAREV AND UKUM  
SOCIOLECTS OF TIV**

**BY**

**ANYAM, PILAH GODWIN**

**DECEMBER, 2019**

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SOCIOLECTS OF TIV**

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**A DISSERTATION SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES,  
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**DEPARTMENT OF ENGLISH AND LITERARY STUDIES,**

**FACULTY OF ARTS,**

**AHMADU BELLO UNIVERSITY,**

**ZARIA, NIGERIA**

**DECEMBER, 2019**

### **DECLARATION**

I declare that this dissertation entitled: ‘A Study of Differences among Kwande, Iharev and Ukum Sociolects of Tiv’ is written under the supervision of Professor E.O. Ofuokwu and Dr. Abdullahi Ahmad. The information derived from the literature has been duly acknowledged in the text and a list of references provided.

**Anyam, Pilah Godwin**

**P13AREN8012**

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\_\_\_\_\_  
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## **CERTIFICATION**

This dissertation entitled: ‘A Study of Differences among Kwande, Iharev and Ukum Sociolects of Tiv’ by ANYAM Pilah Godwin meets the regulations governing the award of Master of Arts (M.A.) degree in English Language of the Ahmadu Bello University, Zaria, and is approved for its contributions to knowledge and literary presentation.

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## **DEDICATION**

This work is dedicated to the Creator of Heaven and the universe, and the oppressed, alienated and down-trodden ethno-linguistic groups in Nigeria.

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## **ABSTRACT**

This dissertation entitled ‘A Study of Differences among Kwande, Iharev and Ukum Sociolects of Tiv’ was embarked upon with the aim of investigating phonological, lexical and syntactic differences that exist among Kwande, Iharev and Ukum social dialects of Tiv spoken in Benue State. The study examines and analyzes the similarities and dissimilarities that exist among the sociolects to determine the level of mutual intelligibility that exists among the sociolects and the factors that are responsible for the variations. The study employs an eclectic approach using generative dialectology developed by Chomsky and Halle (1968), and Contrastive Analysis Whorf (1941) suggests and Fries (1945) establishes. The quantitative and qualitative study records surreptitious live speeches of native speakers of the sociolects on different topics in natural speech contexts. The work also uses observation as a data collection tool. This was supported by the administration of ninety copies of questionnaire to the native speakers of the sociolects out of which eighty-six copies were retrieved. The study presents obtained data in 30 tables and analyzes them. The analysis reveals the existence of differences and similarities among the social dialects studied. The analysis also shows that Kwande and Ukum sociolects are more similar compared to Kwande and Iharev or Ukum and Iharev due to interaction between the speakers of Kwande and Ukum on accounts of farming and proximity which is higher than the interaction between Iharev and Ukum or Kwande and Iharev. The work indicates the existence of variations within the Tiv speech community of Benue State. Finally, it proves that Kwande, Iharev and Ukum sociolects are mutually intelligible and are therefore, speech forms of Tiv. It recommends further research on related aspects of the study.

# CHAPTER ONE

## INTRODUCTION

### 1.0 Background to the Study

No language exists without variations. Differences in a language are found at the level of sound, morphology, lexis, syntax, among others. Within the aspects mentioned above, too there could also be variations among groups of speakers of a language. Such differences can be found at the level of frequency of use. A group of language speakers may, for example, make use of proverbs more frequently than the others. That is to say that the difference can manifest at the level of frequency of use. Speakers in a particular region may be fond of using language in a manner that contrasts with that of their counterparts in other regions. There is no language with a reasonable number of speakers spread over a relatively wide territory that will have a completely homogenous the grammar and lexicon, and differences in pronunciation, words or grammar are likely to be associated with different regions (McGregor, 2010: 158).

Variations in language have been noticed and accorded attention even before the establishment of the discipline of sociolinguistics. Spolsky (2010: 27) captures this point thus: “Well before sociolinguistics became identified as a discipline, students of language gave serious attention to the variations in language that correlated with the locality where the language was spoken.” The author also acknowledges the existence of variations in language in the Bible, in the Book of Judges 12: 4-6 in which the Gileadites made use of the pronunciation of the Ephraimites (their enemy) who called a small river *sibboleth* instead of *shibboleth* to identify them.

Variation in the speech of members of a speech community is referred to, technically, as *dialect*. The word dialect, as it is used in linguistic study today, derives from a Greek word *dialektos*

which means a variety of language characteristics of a particular group of the language speakers. Haugen (1966:922) is of the opinion that the word dialect first appeared in the renaissance as a learned loan word from Greek. To this linguist, the oldest OED citation of the word is from 1579 in reference to “certain Hebrue dialects.” While the earliest term in French was only 16 years earlier and speaks of Greek as being *abondante en dialects*. The emergence of the word itself in Greece is consequent to the absence of a unified norm in the Greek’s classical period. The dialects were regional and bore the names of various Greek regions. There were written varieties of Greek with specialty in certain literary uses, such as Ionic for history, Doric for the choral lyric, and Attic for tragedy. At that time, Greek was a group of distinct, but related written norms known as dialects (Haugen, 1966: 923).

A dialect in the view of Prasad (2009: 231) is “a specific form of a given language, spoken in a certain locality or geographical area, showing sufficient differences from the standard of literary form of that language, as to pronunciation, grammatical construction and idiomatic use of words to be considered a distinct entity, yet not regarded as a different language.” In popular usage, it sometimes refers to as a lesser known language (most commonly a regional language). It is a complete system of verbal communication (oral or signed but not necessarily written) with its own vocabulary and grammar. Commonly speaking, dialects of a language tend to differ from another. The more remote they are from each other, the more they differ from each other geographically. The study of dialects of languages is known as dialectology. Spolsky (2010: 28) is of the opinion that “dialectology is the search for spatially and geographically determined differences in various aspects of language.”

These differences in dialects, with their attendant implications exist in Tiv at various levels of language analysis. The speakers of different dialects of the language do fail to understand one

another easily in instances of phonological, lexical and grammatical variations among their dialects in the course of interaction. Even when they understand one another, as Francis (1983:7) notes, “People are always curious about different words for familiar things or different meanings for familiar words. Differing pronunciations also arouse curiosity.” The dialectal differences have their seeming degrees as one move from one geographical area to another in a given speech community.

### **1.1 A Brief Historical Background Tiv**

Tiv, as a word, has multiple meanings. To Makar (1994:3), “The name Tiv has dual meanings. Tiv is a group of a people.... Tiv is also the name of the father of all Tiv people.” The name Tiv, however, goes beyond the two meanings ascribed to it by Makar. It also means the language spoken by the Tiv people. Tiv speakers are said to have originated from South-Central Africa, with over 20 generations recorded from that time to the present time. Eyongetah and Brain (1974:25) assert that “The Tiv moved out of their original homeland on the Cameroon border into North-Eastern Nigeria.” This claim corroborates the assertion of some writers such as Abraham (1940: 38) who contend that the Tiv people are of Bantu stock. They migrated from Congo (Katanga) as far back as the 16th and 17th centuries. Other writers claim that the Tiv originated from the Middle East and are, therefore, of Jewish origin. Downes (1970:12) and Yakubu (1991:9) are among the writers who believe the story of migration of the people which claims that the green snake (the *Ikarem*) saved them when they fled from their enemies from their ‘vague and shadow home beyond the waters somewhere in the East.’ As Denga (1988:5) notes, such historical accounts lack archaeological evidence to support the origin of the people. Such are “shrouded in a plethora of versions, each making claim of authenticity such that only students of history can settle the dispute through research.” These variations in the historical

accounts of the origin of the Tiv notwithstanding, consensus has been reached on some aspects of the accounts among the Tiv about their origin. Jibo (1998: 73) buttresses this point thus:

The Tiv accept that they are the descendants of their progenitor Tiv who had two sons – Ipusu and Ichongo. This explains why the predominant Tiv lineages are traceable to these sons of Tiv. So, a Tiv is either an Ipusu or an Ichongo man. Even though the accounts of Tiv origins differ from one researcher to another, there is a basic agreement that Ipusu and Ichongo were the Tiv sons from the Tiv descended.

Although time obscures the exact dates of the landmarks that make the Tiv history, colonial historians made efforts to tally times with significant events that make the history of a nation factual. For example, evangelists (the missionary) reveal that the migration of the Tiv from the southern part of Central Africa began around 1800. By 1850 Tiv descendants were seen in large numbers in the south of what we now know as River Benue.

To *Ethnologue* (2015:14):

Today, the Tiv people are found in every country of the world. In West Africa, they can be found in Nigeria in the Middle- Belt region of the country along Latitude 6 degrees 30 minutes to 8 degrees North and Longitude 8 degrees to 10 degrees east of the equator. They constitute approximately 3.5% (sic) of Nigeria's total population. The Tiv are the fourth largest ethnic group in Nigeria. Tiv language is spoken by about 7 million people in Nigeria, with a few speakers in the South-Western Province of Cameroon.

The language is widely spoken in the Nigerian States of Benue, Plateau, Taraba, Nasarawa, Cross River as well as the Federal Capital Territory (FCT), Abuja. Udu (2009:1) asserts that the Tiv are predominantly found in Central Nigeria and a significant number in the Republic of Cameroon in West (sic) Africa in the continent of Africa. Udu, Dooga and Isa (1998:2) and Udu (1999:4) and Ndera (2013:4-5) assert that in Nigeria, the Tiv occupy over thirty three (33) Local Government Areas across Benue, Nasarawa, Taraba and Cross River States. In Benue State alone, the Tiv are found in large numbers in Buruku, Gboko, Guma, Katsina-Ala, Konshisha,

Kwande, Ushongo, Makurdi, Vandeikya, Gwer, Gwer-West, Ukum, Tarka and Logo Local Government Areas.

In Cross River State, they are found in Yala, Boki, Obudu and Ikom areas. In Taraba State, the Tiv language is spoken in their settlement areas such as Aldokolor, Sardauna, Wukari, Ibi, Bali, Takum, Donga and Gassol Local Government Areas. In Nasarawa State, they are found in large numbers in Lafia, Keana, Doma, Awe, Nasarawa and Obi Local Government Areas. Furthermore, they are also found in Qua'an Pan, Shendam and Langtang South Local Government Areas in Plateau State. *Ethnologue* (2015), includes Bekwara and Obanliku (where Tiv is L2 to the speakers) Local Government Areas of Cross River State in its list of the areas where Tiv is spoken. The language is, therefore, spoken in all of these areas in Nigeria. In Cameroon, as earlier stated, Tiv is spoken in the South-Western Province of the country particularly in Kumba and Victoria (Ikwembe, New Town, Barombi, Koto and recently in Mile 14/Baigras). The language is also spoken in Mamfe where the Tiv people are also found. In all of these areas, Tiv is the Mother Tongue (MT) or First Language (L1) of the speakers.

Tiv are speakers of a "Bantu related language". It is part of the Southern Bantoid (semi-Bantu) Tivoid family, a branch of Benue-Congo and ultimately of the Niger-Congo phylum (*Ethnologue of World Languages*, 2015). To Abraham (1933), Guthrie (1966), Gbor (1974), Greenberg (1981), Udu (2009), Ndera (2013), the Tiv language is largely related to Bantu group of languages. It is a language that is used for inter-personal communication, trade, media and religious worship. Tiv is a language of the media; news and other programmes are cast in the language on the Federal Radio Corporation of Nigeria (FRCN), Enugu, Radio Benue, Nasarawa Broadcasting Station and Taraba State Radio, Wukari.



The English Bible was also translated into Tiv in 1964 (Udu, 2009:2). Several books such as “*U Hii Hii*,” “*U Sha Uhar*” and “*U Sha Utar*” are published by the Adhoc Committee on Tiv Language, “*Adam Wade Kohol Ga*” by Suemo Chia, “*Zwa Tiv Zanzan, Sha Ci U Peramari 3*,” “*Zwa Tiv Zanzan, Sha Ci U Peramari 4*,” “*Zwa Tiv Zanzan, Sha Ci U Peramari 5*,” “*Zwa Tiv Zanzan, Sha Ci U Peramari 6*,” “*Caghkyam U Zwa Tiv*,” “*Seer Fan Zwa Tiv*,” “*Hii Fan Zwa Tiv*” by Orkar, J.T. among many others. It is therefore a medium of instruction at some level of education at least in the states where it is spoken.

Tiv is also a language of trade in the sense that majority of the Tiv people depend on agricultural produce for commerce and life. Udu (2009) argues that the natives who cannot use English, the official language of Nigeria, for trade revert to Tiv through the aid of interpreters in order to make successful trade transactions.

Tiv is a language that has a fixed and describable grammar, and an independent phonemic system. It is taught in primary and secondary schools in some of the states in which it is spoken in Nigeria like Benue State. The language is also studied at the College of Education, Katsina-Ala, College of Education Oju and the Benue State University, Makurdi; all in Benue State of Nigeria.

## **1.2 Statement of the Problem**

The Kwande, Iharev and Ukum social groups live together in Benue State of Nigeria and speak Tiv as their language thereby constituting a speech community. In spite of belonging to the same language group and living in the same state, they reveal phonological, lexical and syntactic variations when they interact linguistically. The study, therefore, investigates the differences, the factors that are responsible for the differences and the effects of the variations on the users and

learners of Tiv, especially those learning Tiv as their second language (L2), with a view to documenting the differences to aid effective language teaching and learning.

### **1.3 Research Questions**

This study seeks to answer the following questions:

- i. What are the sociolectal differences among Kwande, Iharev and Ukum at the
  - (a) Phonological
  - (b) Lexical and
  - (c) Syntactic levels?
- ii. What factors are responsible for the differences among the sociolects?
- iii. What is the level of mutual intelligibility among the sociolects?
- iv. What are the pedagogical implications of the differences for the teaching and learning of English for the speakers of these sociolects of Tiv?

### **1.4 Aim and Objectives of the Study**

This study aims at the identification of differences among Kwande, Iharev and Ukum social dialects of Tiv as they are expressed at the phonological, lexical and grammatical levels of linguistic analysis. Its objectives are, to:

- i. Ascertain the phonological, lexical and grammatical differences of sociolectal nature that exist among the 3 social groups of Tiv under the study.
- ii. Identify the factors that account for the sociolectal differences that exist among the social dialects of the language.
- iii. Identify the effects of the social dialectal differences on the teaching and learning of English on the speakers of these Tiv sociolects.

- iv. Document the sociolects with the view to saving them from the danger of extinction.

### **1.5 Scope and Delimitation of the Study**

This study fundamentally investigates the sociolectal differences that exist among Kwande, Iharev and Ukum sociolects of Tiv. This is because, as Garba (2006:6) asserts, “Dialectology is a detailed demanding linguistic endeavour. It examines the impact of space, time and human interaction on language.” The study mainly focuses on the differences of that are expressed at the phonological, lexical and syntactic levels of linguistic study among the three sociolects of the language under consideration. It therefore, accords no priority attention to other aspects of linguistic study such as semantics and morphology shall not be accorded priority attention in the study.

### **1.6 Justification for the Study**

Several studies have been carried out on dialects of languages. Little or no attention has been given to the study of the social dialects of Tiv. As such, this work will be of immense benefit to linguists especially those who are interested in dialectology and sociolinguistics, language planning and standardization, and policy making as it will provoke the appraisal of the differences that exist among the sociolects of the language under consideration. The study will also create awareness to educationists, teachers of language, language students and even non-linguists who are not aware of the differences and their implications. The study will contribute to the body of existing knowledge and literature in the field of linguistics. It is also hoped that the study will provoke research on related areas of Tiv.

## **CHAPTER TWO**

### **REVIEW OF LITERATURE AND THEORETICAL FRAMEWORK**

#### **2.0 Introduction**

This chapter focuses on the review of works that are relevant to the topic of the research. Both topical and authorial review of literature is done here. There is also the statement of the problem and the discussion of the theoretical frameworks that are used in the analysis of research data in the chapter.

#### **2.1 The Concept of Phonology**

Phonology is a very important concept in language study. In a bid to explicate the concept, Lass (1984) sees it as that concept that is about the different patterns of sound, in different word positions. Lass' view of phonology seems to be plausible as it is common knowledge that there are different sound patterns in the phonology of languages as they occur in the initial, media and final positions in words. This view is in line with that of Roach (2009: 35) which sees phonology as the study of how phonemes relate among them and function in a language. Roach's (2009) definition places emphasis on functions of phonemes and the relations that exist among them.

In the same manner, Comrie (2007) is of the notion that phonology is not concerned with the physical properties of sounds, it is concerned with the way they function in a particular language. This definition, like that of Roach, talks about the way properties of sounds in a particular language function.

In a related development, Yule (2010: 41) claims that “Phonology is essentially the description of the systems and patterns of speech sounds in a language. In contribution to the definition of phonology, Yule (ibid) asserts that:

...in effect, based on the theory of what every speaker of a language unconsciously knows about the sound patterns of that language. Because of his theoretical status, phonology is concerned with the abstract or mental aspects of the sounds in language rather than with the actual physical articulation of speech sounds.

This shows that phonemes of a language perform functions and relationships exist among them. Another important pointer in almost all the definitions of phonology mentioned here is that phonemes exist and function in a particular language. That is to say that there is the phonology of every language. Every language of the world therefore, has its sound system even as there can be dissimilarities among the sound systems of languages. It is on account of this that Daura (2012) claims that in every language; there are sounds which are peculiar to the language that may be different from those of other languages. It is however common knowledge in linguistic study that there exist similarities, just like there are dissimilarities in the phonology of languages of the world. Comparative linguistic studies lend credence to this. This is why there is the phonology of languages such as Tiv, Igala, Ngas, Igbo, Igede, Itsekiri, etc.

Roach (2009: 5-6) classifies some of the areas that phonology covers to include: phonemic system, phoneme sequences, syllable structure and suprasegmental phonology.

### **2.1.1 The Phonology of Tiv**

Malherbe (1931), the first documented work on Tiv, cited in Nyiakura (1976), distinguishes vowels and consonants of the language. To Nyiakura, a, e, i, o and u, ou are open and close vowels, and diphthongs of Tiv, respectively. The author documents b, ch, d, f, v, w, g, gh, r, h, j, k, i, r (r and hard r) m, n, p, s, t, g, dz as the consonants of Tiv. The author further documents gb,

kp, mb, mh, mk, mw, mgb, ng, hj, ny, ngb, ngw, nd, kw, hw, dw, tw, sw, tsw, sh, ty and ky as a combination of consonant sounds.

### 2.1.2 Tiv Consonant Sounds

Tiv, like many other languages of the world has consonant sounds. Tiv has thirty consonant sounds in its phonemic inventory (Abraham, 1940) and (Dunstan, 1969: 143). These sounds, as Udu (2009: 4) observes, can be described using the criteria of place or point of articulation, manner of articulation, and voicing. Udu (2009: 4), however, contests the validity of Abraham and Dunstan's works on account of their exclusion of some consonant sounds: voiceless palatal fricative /kw/ as in *kwende* (shoulder), *Kwagh* (thing), *kwase* (woman), *kwar* (share), *kwav* (bachelorhood), etc; voiced alveolar fricative /z/ as in *zende* (walk/journey), *zege* (big), *zwa* (mouth), *zange* (swiftly), *za* (go), etc and pre-nasal velar /m-/ . Udu (ibid) also questions the rationale behind the amalgamation of pre-nasalized velar plosive /mngb/ which, to the author, should practically be two different sounds; /ɲgb/ as voiced labial-velar pre-nasalized plosive and /mgb/ as voiced labial-velar pre-nasalized plosive, respectively. Udu's claim attracts interrogation as to why the sounds have different symbols but a common description. Udu also fails to split the sound /mngb/ into two in the new Tiv consonant chart that the author introduces. This again calls for further interrogation of the validity of Udu's critical evaluation of Dunstan's views.

Udu's new Tiv consonant chart therefore, brings Tiv consonant sounds to thirty-three in number. The chart, therefore, do not have Abraham (1940) and Dunstan's (1969) voiced alveolar fricative /dz/ on account that the sound is not different from the English palatal-alveolar /dʒ/. The reason for the elimination of this sound is not convincing. If it were because the sound is similar to that

of any other consonant sound in Tiv and amounts to a duplication of the sound, it would have been clear enough. The question one is tempted to ask is: Should we eliminate some sounds from the Tiv phonemic inventory because they bear similarity or semblance with those of other languages? Linguistically speaking, it is normal for sounds of a language to be present or absent in another language or other languages. Comparative and contrastive studies and analysis of languages prove this point beyond all reasonable doubts.

Udu's elimination of /dʒ/ from the phonological system of Tiv on account of its mere semblance with the English lenis palatal-alveolar is not good enough. In the same way, Udu's fume at the pre-nasalized velar plosive /mŋgb/ as a single sound and failure to separate the sounds in the suggested new Tiv consonant chart as earlier mentioned also calls for critical interrogation most especially as the sound exists in the phonological system of Tiv in words like *mngbônghôm* /m-ŋgbɔ:ghɔ:m/ (nearness/fast approaching) and *mhôônum* /m-hɔ:num/ (pity).

## Figure 2.2: The Tiv Consonant Chart

The figure below shows the Tiv consonants classification on the basis of the three criteria of place of articulation, manner of articulation and the state of the glottis.

	Bilabial	Labio-dental	Alveolar	Palato-alveolar	Palatal	Velar	Labio-Velar	Glottal
Plosive	p      b					k      g	kp    gb	
Pre-nasalized plosive	mb					ŋg	ŋmgb	
Fricative		f      v	s    z	ʃ	<b>kw</b>	ɣ		h

Affricative			ts dz	tʃ dʒ				
Pre-nasalized affricative			ndz	ndʒ				
Nasal	m		n		ŋ	<b>m-</b>		
Roll			r					
Approximant					j		w	

**Source:** Dunstan (1969) and Udu (2009).

We shall describe the Tiv consonant sounds that are not generally common in the three distribution places of point of production, manner of articulation and state of the glottis as follows:

**Labio-Dental** (lip-teeth contact)

/z/ voiced alveolar fricative

**Palatal**

/kw/ voiceless palatal fricative

**Glottal**

/m-/ pre-nasal sound

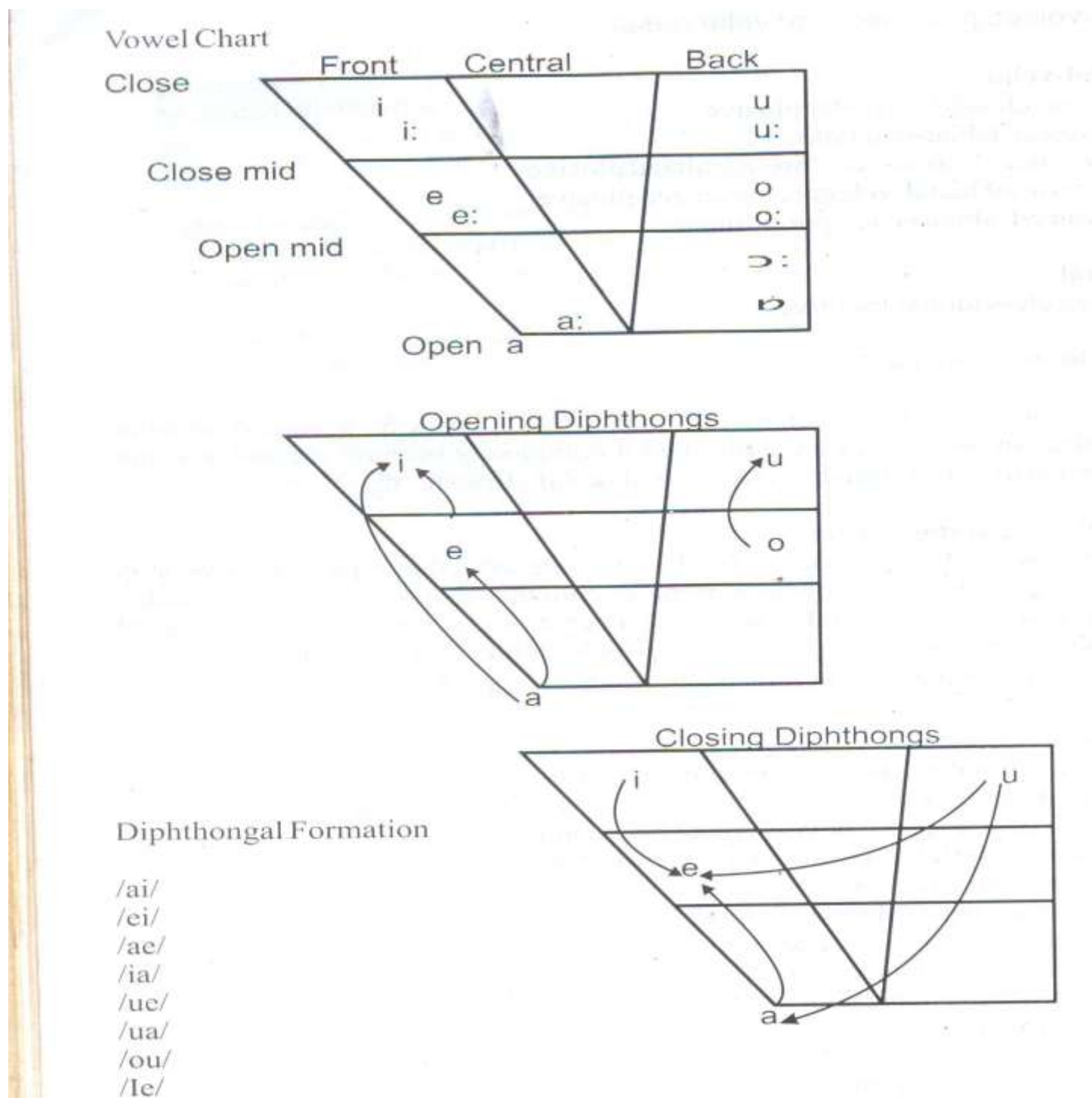


### 2.1.3 Tiv Vowels

As part of his contributions to the phonology of Tiv, Abraham (1940: 2), cited in Udu (2009: 3), claims that in Tiv all vowels are half-long, i.e, they are midway between long and short. Abraham also claims that there are no diphthongs in Tiv vowels. Udu (2009: 4), however, refutes this claim and says that “A large body of evidence shows that many vowels in Tiv can be lengthened and shortened. Besides, there are diphthongs,” Udu supports this claim with evidence that abounds in the corpus of the language. A critical study of the data of the language makes one to hold on to Udu’s views above those of Abraham. Udu supports this assertion that Tiv has diphthongs; contrary to Abraham’s view by making reference to Dunstan’s (1969: 143) Tiv vowel chart. Udu’s position is more convincing than that of Abraham and Dunstan because there is a glaring body of evidence of the presence of diphthongs in the Tiv phonological inventory. We shall therefore, adopt Udu’s (2009:9) Tiv consonant chart and the description of the sounds for our purpose.

Figure 2.3: The Tiv Vowel Chart

The following charts show the Tiv language opening, central and closing vowel sounds.



Source: Udu (2009)

#### 2.1.4 The Role of Tonality in Tiv

Tone, for clarity purpose, refers to the pitch of the syllable. There are languages of the world that make significant use of tones. Spolsky (2000: 87) contends that “with regard to tone in a number of languages in Asia such as Chinese, Thai and Burmese, as well as in many African and Native American languages, the pitch at which a particular sequence of sounds is uttered and or the direction of the pitch (rising and falling) will determine what is understood by the second sequence in the question.” This situation is the same with what obtains in Tiv.

Tiv, like many other African languages such as Yoruba, makes heavy use of tones to make meaning or change word meaning and perform other grammatical categorization such as pluralisation and expression of tenses. In Tiv, word meaning and other grammatical categorization such as tense and plurality are dependent on tone (Udu, 2009: 14). Anyam (2012: 46) firmly establishes the relevance of tonal change in plural formation in Tiv even when nouns are written in isolation. It is for this reason, as Udu notes, that Tiv is also classified as a syllable-timed language.

As in Yoruba, the tones of which can be divided into three kinds (Awobuluyi, 1978: 138), there are three major types of tones in Tiv namely; high, mid and low. Like in Yoruba and other syllable-timed languages, tonal change results in the formation of a new word or change in the meaning of a word or new categorization of grammar as earlier stated. The high tone in Tiv is symbolized by [ˈ] as in words like *yá* (eat/home), *shá* (up), *áyém* (race), *yém* (go), *wákwagh* (advise), *zé* (emphatic not), etc; the mid by [ˊ] as in words like *yèmèn* (going), *lyèmèn* (slipery), *ashèn* (since), etc while the low is symbolized by [-] as in words like *sēngē* (pretend), *sēndē* (execute/mate), *sāā* (except), etc.

In addition to the three main tone types in Tiv, as mentioned above, there is another complex tone type that is partly high and partly low in which a downward glide of the tone from a high to a low position in the same utterance produces different shades of meaning (Udu, 2009: 14). Orjime (2005: 95) refers to this tone type as a high-low tone. It is marked by the symbol [^]. What they imply here is that a glide or shift from one tone type or level to another creates a meaning shift in a word or utterance and grammatical categorization. Tiv shares this common attribute with other syllable-timed languages like Yoruba, Igbo, Idoma, etc.

This (the effect of tone shift) can be seen as in the following examples:

*lú* (mortal)      *lū* (be)

*tsá* (put up for the night/tail)      *tsā* (a piece of farmland)

*zéndé* (walk)      *zēndē* (journey)

*ūdū* (leave)      *údú* (he/she climbs)

*hóndó* (whistle)      *hòndò* (he/she shelves)

*hūdū* (disorganise)      *húndū* (he/she crazes)

*kāhā* (different)      *káhā* (cultivate)      *kàhà* (turn)

*tòr* (king)      *tór* (pestle)      *tõr* (a specie of mouse)      *tõr* (eaves)

As earlier mentioned, tone in Tiv is used to form the plural of some noun forms or words as can be seen in the following examples:

*Ìkyùreke* (corns)      *íkyùreke* (corns)

*ìwā* (dog)                      *íwá* (dogs)

*ìyôngò* (sheep)                *íyôngō* (sheep)

*ígò* (pig)                        *ígō* (pigs)

*íkyā* (monkey)                *íkyá* (monkeys)

Tone, as it is in the case of plurality, is used in Tiv, in aspectual differentiation as in the examples below:

*wà* (advise) as in *Wá un kwagh ade ibumegh* (Advise him to stop being foolish).

*wā* (advised) as in *U wā un kwagh shachiu ade ibumegh* (You advised him/her so that he/she will stop being foolish).

*wá* (advise) as in *Ka u wá un kwagh man a soo u den ibumegh ga* (You do advise him/her yet he/she does not want to stop being foolish).

*Fa-Asema, zá zùà á nà* (Fa-Asema, go and meet him/her).

*Fa-Asema zà záú à ná* (Fa-Asema went and met him/her)

At the level of semantics too tone change in Tiv plays a very vital. Udu (2009: 16) also expresses this view even as the author fails to exemplify it as the examples given fail to suit this claim. They only support change in lexical meaning, not at the level of combination of lexical items. It changes the meaning of an expression. We can see the role that change of tone plays at the syntactic level in the following examples:

*Á wàà* (He /she blames)

*À wáá* (He/she escapes)

*Kwagh yùà* Torkwase (Something embitters Torkwase)

*Kwagh yúà* Torkwase (Something took-up Torkwase)

Tones and tone marks are highly significant in Tiv as without their inappropriate use creates ambiguity in the grammar of the language especially when sentences and utterances are not situated in their appropriate contexts. A sentence in Tiv can be accorded multiple semantic interpretations and multiple meanings realized thereby creating semantic ambiguity problem.

This, we can illustrate in the following examples taken from Udu (2009:17):

*A nam ijande*

This sentence can mean any or all of the following:

- a. He /she should give me a ladder.
- b. He /she gave me a ladder.
- c. He/she has given me a ladder.
- d. He /she should give me a piece of marshy land.
- e. He /she gave me a piece of marshy land.
- f. He /she have given me a piece of marshy land.

We can interpret the sentence, in addition to what we have above, to be a past participle expression as in:

- g. He/she had given me a ladder.
- h. He/she had given me a piece of marshy land.

### 2.1.5 Tiv Syllable Structure

According to Roach (2009:56), a syllable can be defined phonetically and phonologically. It can be phonetically defined in relation to how much they obstruct airflow. On phonological grounds, it can be defined with reference to how vowels and consonants have different distributions. Udu (2009:17) defines a syllable as “The smallest component of language usually containing one vowel sound, which is pronounced with a single breath.” Taking his view into cognizance, we can say a syllable is the smallest unit of language usually containing one vowel sound, which is uttered in a single breath.

A syllable, generally, comprises of the opening and the closing parts known as the onset and the rhyme, respectively. The onset, the opening part of the syllable, is normally a consonant or a consonant cluster while the rhyme is usually a vowel which is usually grouped into nucleus (peak) and coda. The nucleus is the syllable’s middle part and is normally a vowel. The coda on the other hand, is the closing unit of the syllable. It is conventionally a consonant or consonant cluster. In this regard, Roach (2009:56) postulates that:

...syllables are usually described as consisting of a centre which has little or no obstruction to airflow and which sounds comparatively loud. Before and after this centre (i.e. at the beginning and end of syllable), there will be greater obstruction of airflow and or less loud sound.

An assessment of this claim supports the preceding views on what syllables are, their various compositions and or parts. Tiv, as it is the case with many other languages like English, has both opening syllable structure and the closing syllable structure. This, we shall exemplify in the following words:

Open Syllable Structure

*na* (give) /CV/

*tor* (pestle) /CV/

Close Syllable Structure (a situation where the onset, the nucleus and the coda are present in a word) as in the examples below:

*kurugh* (tortoise) /CVCVC/

*dyorough* (rough) /CVCV/

*agbur* (ridge) /VCVC/

*chiha* (name of a tree) /CVCV/, etc.

## **2.2 Lexicon**

Language has its components of which words or lexicon is a very important segment. Word is one of the very essential building blocks of language as they are strung together to form larger grammatical units such as phrases, clauses, sentences and even paragraphs for the expression of meaning or thought in communication. Singleton (2000:2) stresses this a great deal when he says “... words are vital to linguistic communication, and without them not much can be conveyed.” This means that without words, much can hardly be achieved in the creation of meaning in linguistic communication.

In order to trace the origin and define the concept of lexicon, Singleton (2000:1) asserts that the word *lexicon* “Is the Anglicized version of a Greek word which basically means ‘dictionary,’ and it is the term that is used by linguists to refer to those aspects of a language which relate to words, otherwise known as the lexical aspects.” Singleton is of the view that the word “lexicon”



is based on the term *lexis*, the Greek meaning of which is word but which is used as a collective expression in linguistic terminology in the context of vocabulary. Word is also used in some speech contexts to refer to speech. For instance, ‘The word of the Lord.’

The notion of lexis or lexical categories as we use here is that which is generally shared by linguists such as Radford (1990:337), Yusuf (1999:5), Orjime (2005:11-12) among many others who see lexical categories as the individual words of a language that are distributed over the various parts of speech in the language. This view portrays lexical categories than any other because words are strung according to the rules of combination to form larger linguistic units to realize syntactic structures. We take into account the fact that there are one-word sentences in languages, including Tiv that express full ideas. But this only happens when they are used in particular contexts.

Holmes (1996:136) notes that native speakers of French can distinguish the French used in Montreal from Parisian and Haitian French. With respect to vocabulary differences, the author notes:

There are differences in the vocabulary of different varieties. So, for example, a Parisian’s *travail* (‘work’) is *adjobe* in Montreal. The word for ‘beggar’ is *mendicant* in France but *quêteux* in Quebec. And Canadian *aller aux vues* when they want to see a film, while Parisian’s *aller au cinema*. Even gender assignment differs in the two varieties. *Appetit* and *midi*, for instance are feminine in Canada, but masculine in France, while the opposite is true for *automobile* and *orille*. Clearly, Canadian French and Parisian French are different dialects.

Holmes’ observation is not only limited to French. It is the case with other languages that express variations among their speakers. It is in this light that linguists concerned with the study of variations in languages explore dialectal differences at the lexical level of linguistic study or analysis just like the way they explore to identify differences at other levels. In Tiv, for example,

the word *akwati* means box in Kwande dialect. The same word means coffin in Masev, Iharev, Nongov, etc dialects of the language.

### **2.3 The Concept of Grammar**

The word grammar is variously defined by various authors. Eka (1994:11) notes that “At a more technical level of consideration, we see that the term grammar is often used by different people to mean different things in various situations.” Eka goes ahead to define grammar as “A branch of language study which deals with the construction of sentences which are intelligible and acceptable to the native speaker and the nonnative speaker educated in a given language.” This definition, in addition to recognizing the authority of the native speaker and the educated speaker of a language in the construction of appropriate and acceptable sentences in a language, recognizes the fact that grammar is a rule-governed phenomenon. This implies that compliance with the grammatical or syntactic rules of a language leads to the production of correct and acceptable sentences in it. Violation of the rules results in the construction of inappropriate and unacceptable sentences in a language. There is also the issue of appropriateness and acceptability here. The definition implies that grammatical constructions can be appropriate, yet can be unacceptable to the native and educated speakers of a language. We, therefore, concur with this view especially when it is scrutinized vis-a-vis the twin concepts of linguistic and communicative competence. An individual can be linguistically incompetent but communicatively competent in that even when he/she violates the rules of syntax of a language, inferences or a good knowledge of the language possessed by his/her interlocutor will make him to understand him/her and communication can take place between them.

Lyons (1981:102-103), in the explication of the complementary relationship that exists between syntax and inflection sees syntax as an aspect of linguistic study that specifies how individual words are combined with one another in specific expressions to determine their grammatical correctness. The linguist states that:

...syntax and inflection are complementary and constitute the principal part, if not the whole, of what we are calling grammar. Jointly, they determine the grammaticality (i.e. the grammatical well-formedness) of sentences: the syntax, by specifying how lexemes combine with one another in particular constructions; the inflectional rules (in so far as traditional grammar had rules, rather than paradigms), by specifying which of the forms of the lexeme should occur in one construction rather than another....

It can be inferred from Lyons' opinion that grammar has to do with the appropriateness in the formation of particular constructions that are longer than a word. This is done by specifying how lexemes can be combined in specific linguistic units that are longer than the word in order to realize correct expressions in communication. It, therefore, shows that grammar has to do with rules: rules that govern appropriate construction of linguistic units that are larger than a word.

The concept of grammar can be of interest to psychologists, sociologists and linguists (Yule 1996:87). The view of the concept that might be of interest to a psychologist according to Yule (ibid) is that which sees grammar as a form of internal linguistic knowledge which operates in the production and recognition of appropriately-structured expressions in a language. Yule explains that this type of grammar exists in the subconsciousness of a language speaker. It is what goes on in the mind of the speaker. A second view of grammar which to Yule interests a sociologist is that which can be considered as a 'linguistic etiquette' - the recognition of the 'proper' or 'best' structures to be used in a language. Yule claims that this view might be of interest to a sociologist because of the fact that it has to do with people's social attitudes and values. The third view of the concept Yule identifies is that which views grammar as a

phenomenon that involves the study and analysis of the structures found in a language, usually with the aim of establishing a description of the grammar of a language as it is distinct from the grammar of another or other languages. This view, as the author explicates, concerns linguists because it is concerned with the nature of language, often seen independently of users of the language.

It is the third view (the linguistic view) that interests us in the study. This is because it raises fundamental linguistic issues that are associated with grammar. Like Eka (1994), it sees grammar as a branch of study and analysis of structures (syntactic structures) found in a language. It is an aspect of study and analysis of language. That is to say that it is a descriptive model of language. The view also sees the grammar of a language as been distinct from that of another or other languages. This is a linguistic reality as the grammatical structure of a language is often independent to it and hardly the same with that of another language.

This issue of grammatical rules features more prominent in Lamidi (2008:22) who conceptualizes grammar as “The study of the rules governing the grammaticality of a language.” These views on grammar among numerous others suggest that the grammar of a language refers to the body of rules of combination of smaller units to form larger units or strings in the language. Language generally is a rule-governed phenomenon and grammar which is a very crucial aspect of language is not left out. McGregor (2009:106) asserts that not all words in a language form grammatically acceptable sentences. McGregor’s opinion in this regard can be appraised in the sense that linguistic units just mechanically held together in the formation of syntactic units leads to ungrammaticality when judged by the formation rules of a language.

Considering the issue of grammaticality and acceptability of constructions in language, Lamidi (2008:26) says “A grammar is either acceptable or unacceptable. Grammaticality is decided by the speaker-hearer’s competence while acceptability is sociologically based.’ This means that grammaticality and acceptability are on different plains. A sentence can be grammatical without being acceptable ....” Lamidi seems to base his argument on Chomsky’s notion of competence and performance which in the *Aspects of the Theory of Syntax* (1965:3) the author explains thus:

Linguistic theory is concerned primarily with an ideal speaker-listener in a completely homogeneous speech community, who knows its language perfectly and is unaffected by such grammatically irrelevant condition as memory limitations, distractions, shift of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance.

Like Lamidi, Yusuf (1998:1) and Orjime (2004:1) tend to corroborate Chomsky’s view by not only agreeing with him but by also emphasizing that complete mastery of a language is an exclusive preserve of the native speaker irrespective of whether or not the native speaker demonstrates it in actual performance or not. They, therefore, discourage all polar views on the issue that seem to dispute the authority of the native speaker-hearer in his language as a display of incompetence in actual language use contexts. Orjime (2004) particularly argues that in most cases, the performance is deceptive, that is, it does not really tell what the speaker knows about his language.

Tomori (1971:1), in a more restricted and more explicitly attitudinal way (Eka, 1994), sees grammar as “The quality of the knowledge of a language possessed by a speaker as inferred from the nature of his utterances.” Tomori’s definition aligns with Chomsky’s concept of performance which refers to the actual demonstration of the knowledge an individual possesses in a language. This quality of knowledge can be poor or good. It is a measuring instrument to determine the level of linguistic competence an individual has in a language.

Tiv also has its grammar with its rules and structure. Violation of such leads to unacceptable grammatical expressions. Rule-governed syntactic structures in Tiv result to the formation of grammatical units like phrases of various types, different kinds of clauses and sentences. Diverse application of the rules of the grammar of Tiv speakers can generate variations in the syntactic structures of the language.

## **2.4 Language and Dialect**

The concepts “language” and “dialect” are often used interchangeably, especially by people outside the linguistic circle. People often tend to substitute language with dialect probably because of sheer ignorance of the differences that exist between the two terms. This is because, as *the Encyclopedia Britannica* (2007) notes, the distinction between a dialect and a language is often blurred. It is, therefore, not difficult to hear individuals say ‘I do not understand that dialect’ whenever a language they do not understand is spoken to them - meaning they do not understand that language. This, among other reasons, makes Gomwalk (2014:2) to question the definition of language. The researcher, doubting the authenticity of the definition of language claims that it is either being false or at least misleading. Gomwalk, (2014:1) with reference to the linguistic situation in Nigeria, laments thus:

The uncertainty about the definitive total number of languages for Nigeria is, no doubt, related to the lingering controversies and lack of unanimity among linguistic researchers in Nigeria in clearly defining and consistently applying the twin concepts of language and dialect.

In linguistic terms, however, a dialect is a regional, social or occupational variant of another speech form, with no presupposition as to its importance or otherwise (Gomwalk, 2014:2). This is to say that there are differences that exist between the two terms. Prasad (2003) is of the view that:

A language is spoken in a large area. It is a standard variety which has its own phonology, syntax and morphology. It has its own prestige. But a dialect is one of the varieties under the language community. It does not have syntax and a formal form. It cannot be accepted as a standard language, as it lacks prestige which the former enjoys.

However, from a critical linguistic view point, the two terms mean two different things to linguists. The word *dialect* is a derivation from the Greek word *dialectos* which means a variety of language that characterizes a particular group of the language speakers. It is used to refer to regional speech patterns. It also encompasses other factors such as social class. It is called *dialectus* in Latin which means “a form of speech” (Amser com, 2007). In French, *dialecte*, as it is called, refers to a local variety of speech just as it is also the case with Greek that has a written tradition even as the functions of the different written *dialecte* are not as it was in ancient Greece as “patois” only has oral form. This, as Hudson (1996) and Haugen (2003) note, is completely different when compared to English - a language in which a dialect normally does not have a written form or no strong literary history or form.

Amser com (2007), defines dialect in five different ways as:

- (a) ‘A regional or social variety of a language distinguished by pronunciation, grammar or vocabulary, especially a variety of speech differing from the standard literary language or speech pattern of the culture in which it exists.’
- (b) ‘A variety of language that, with other varieties, constitutes a single language of which no single variety is a standard.’
- (c) ‘The language peculiar to the members of a group, especially in occupation.’
- (d) ‘The manner of style of expressing oneself in language or arts.’
- (e) ‘A language considered as part of a larger family of languages or a linguistic branch.’

Not in scientific use.’ All these definitions point to the fact that a dialect is a variety of a language, geographical or social, which is distinct from others of the same language but which is peculiar to its users as their way of expression and which is seen as a part of the larger language family. That is to say that they attempt to encapsulate all that constitute a dialect and attempt to demarcate language from dialect.

It is in the attempt to carve a distinction between language and dialect that Spolsky (2010:30), taking from Weinreich (1953), claims that “A language ... is a dialect with a flag, even better, with an army.” This implies that the distinction between language and dialect is best determined by political and nationalistic factors. Asher and Simpson (1994:900) observe this when they say Weinreich’s dictum “attests to the importance of political power and sovereignty of a nation state in the recognition of a variety as a language rather than as a dialect.” This also implies that whereas language carries these connotations, dialect does not. In other words, there are dissimilarities between language and dialect.

They seem to corroborate *the Encyclopedia Britannica* (2007:63) which describes a dialect as “A variety of a language that is used by one group of persons and has features of vocabulary, grammar or pronunciation distinguishing it from other varieties of the same language that are used by other groups.” This definition highlights the fact that dialect normally develop as a consequence of geographical, social, political and economic barriers between groups of people who speak the same language. It is with this notion that if a group of people are more or less isolated or prevented from freely mingling with nearby populations due to mountains, rivers, forests, etc then those populations will develop unique linguistic characteristics which will eventually become distinguishing elements of their dialect (Asher and Simpson, 1994:900).



The mention of only the physical barriers that tend to isolate a group of people from others thereby making them to develop peculiar dialect of a language seem to suggest that the authors only take cognizance of the physical factors or causes to the negligence of their social counterparts. There are social obstacles such as socio-economic class, education, gender, age, profession or occupation, context, among others, which also play vital roles in dialect formation. It is worthwhile to take into account the fact that linguistically speaking, everybody possesses a dialect: a linguistic phenomenon referred to as idiolect. A people who speak a common dialect are referred to as a speech community. That is to say that in a community of speakers of a dialect everyone has an accent, just as everyone has a dialect or idiolect. It is on this basis that linguists like Asher and Simpson have distinguished accent from dialect. To them, an accent consists of a way or manner of pronunciation whereas a dialect varies from one another of the same language simultaneously, at least, at three levels: pronunciation, grammar or syntax and vocabulary (Asher and Simpson, 1994:90).

The obvious difference between the term *accent* and *dialect* is that the former is restricted to varieties of pronunciation, whereas the latter covers differences in pronunciation, grammar and vocabulary. They are, however, confused by non-linguists in everyday usage. Everyone who, for example, speaks Standard Tiv with a regional accent can be said by some persons to be speaking a dialect instead of saying that he/she speaks the language with an accent.

Fabunmi (2004) views the concept of dialect as “a sub-division of a language, which is being spoken by a large number of speakers with geographical barriers separating a group of people from one another.” A critical examination of this definition shows that a dialect is part of the generality of a language to which it belongs. And unlike idiolect, it is spoken by a reasonable number of speakers of a language who are separated geographically from other speakers of the

same language. The definition emphasizes regional variation in a language at the expense of other dialectal differences that are characterized by social variables such as socio-economic status, education, occupational status, gender, age, etc. A further critical study of the definition indicates that the author's geo-linguistic view of dialect restricts the causes of dialectal variations to geographical barriers at the exclusion of social factors like the ones we mentioned above.

Chambers and Trudgill (2004:20) have defined dialect as a sub-standard, low status, often rustic form of a language, lacking in prestige. Their conception of dialect appears to be myopic in the sense that a dialect, from a critical linguistic point of view, is not necessarily a sub-standard, low in status, rustic and lacking in status or prestige. In fact, there are prestigious dialects of languages as in the case of RP English, which strictly speaking, is a dialect of English. It cannot, therefore, be said to be a rustic form of English neither can it be said to be lacking in prestige to suit their definition. The fact is that a language is more prestigious than its dialects. This does not mean that a dialect is completely devoid of prestige as portrayed in Chambers and Trudgill's definition.

Linguistically, dialect is generally used to refer to varieties of speech based on geographical locations and or social backgrounds. It is on account of this that Asher (1994:907) claims that "If a language is spoken over a large territory and by a substantial number of people, there exist phonological, grammatical and lexical differences among its speakers." Holmes (1996:138) in the explication of regional dialects asserts that:

Dialectologists can distinguish regional varieties for almost every English county, example, Yorkshire, Lancashire, Northumbria, Somerset, Lincolnshire, and so on, and for many towns too. Some dialects such as Scouse, Cockney, and Geordie, even have distinct names showing how significant they are in distinguishing groups from one another. Within the London area, the Cockney dialect is quite distinctive with its glottal stop [ʔ] instead of [t] in words like bitter and butter, and its rhyming slang: example apples and

pears for ‘stairs,’ lean and lurch for ‘church,’ the undoubtedly sexiest trouble and strife for ‘wife’ and the more ambiguous cows and kisses for ‘the missus.’

In popular usage, a dialect is referred to as a lesser-known language (most commonly a regional language). It is a complete system of verbal communication (oral or signed but not necessarily) with its own vocabulary and grammar. One dialect of a language tends to differ from another; the more remote they are from each other, the more they differ from each other geographically. As Daura (2008:24) notes, “The term dialect, as used by linguists, carries no implication that one dialect is inferior to another, or that they are all inferior to the standard. One dialect may dominate as the standard form but it is not necessarily the most prestigious speech form of a language.”

When dialects diverge to the point that they are no longer mutually intelligible, they become languages in their own rights as in the case of Latin, the various dialects of which evolved into different Romance languages. Wardhaugh (2010:138) asserts that “... Latin became French in France, Spanish in Spain, Italian in Italy, and so on.” *The Encyclopedia Britannica* (2007) identifies political and nationalistic considerations as some of the factors that are responsible for the transformation of dialect into language. It says “In some cases, the label ‘language’ or ‘dialect’ is attached to political and nationalistic considerations, not linguistic ones such as mutual comprehensibility.” It gives the example of China where although there is a common written language, some spoken dialects are so distinct that, technically, they should be called languages.

It can be discerned from Prasad (2003) that language shares similarities and dissimilarities with dialect. A language is spoken in an area likewise a dialect. The distinction is the size of the area. Whereas that of language is large, that of dialect is small. This position concurs that of Chambers

and Trudgill (2004:20) who assert that “A dialect is smaller and confined in a small area, while a language is large in range and size.” A language, to this author, is a standard variety which has its own phonology, syntax and morphology. This implies that a dialect is not a standard variety of a language with the aforementioned aspects of linguistic analysis. This claim aligns with that of Chambers and Trudgill (2004) but it is at variance with that of Daura (2008) who is of the opinion that the linguistic view or use of the concept of dialect does not depict that a dialect is a sub-standard variety of a language. The author’s opinion seems to be more valid than that of Prasad (2003) and Chambers and Trudgill (2004) in the sense that a dialect is part of a language. It also contributes to the linguistic and sociolinguistic items of language. It is, therefore, part and parcel of the language to which it belongs or from which it evolved.

It is possible for some of its items to be seen and treated as sub-standard, but this is not sufficient enough to tag a dialect as a sub-standard variety of a language. Another point that is capable of generating questions is the claim that a dialect does not have its sound system (phonology), lexis and morphology. How then are dialectal differences expressed at these levels of linguistic analysis? Are the differences not sufficient enough to be attributed to differential patterns in the phonology, syntax and morphology of the dialects? This is because even when different languages share some common sound features, deductions are made on account of differences in terms of their rules of combination or formation at the levels of linguistic analysis. These are, and should be seen as, similarities that are expressed between the two concepts considering the scale of the differences other than claiming that dialects do not have them.

These views suggest that a dialect is not a sub-standard variety of a language as it shares similarities with language. Moreover, every dialect of a language contributes linguistic and sociolinguistic items to its (language) source. A close scrutiny of these claims indicates that a

dialect is not a sub-standard variety of a language as linguists such as Chambers and Trudgill seem to portray. It is part of a language to which it contributes to its whole. This is to say that some aspects of a dialect can be seen to be sub-standard and, as such, not allowed to be used in some contexts such as teaching and learning. This, however, does not make a dialect to be regarded as language as language is a collection of dialects. Fromkin and Rodman (1974), like Daura (2008), also share this opinion when they (Fromkin and Rodman) contend that: “A dialect is not an inferior or degraded form of a language and, logically, could not be so since a language is a collection of dialects.”

Fromkin and Rodman (1974: 445), in their discussion of the similarities and differences that are found between language and dialect, assert that:

... different groups of people speak the ‘same’ language differently.... When there are systematic differences in the way different groups speak a language, we say that each group speaks a dialect of that language. Dialects are mutually intelligible forms of a language that differ in systematic ways. Every group, whether rich or poor, regardless of region or racial origin speaks a dialect, just as each individual speaks an idiolect. When dialects become mutually unintelligible, they become languages.

When groups of speakers (Akmajian, Demer, Farmer and Harnish, 2008) differ noticeably in their language, they are often said to speak different dialects of the language. This is to say that differences within a language result to the formation of dialects. Sankoff (1979), cited in Hudson (1980), asserts that “mutual intelligibility may be partial when applied to a particular community.” Hudson (1980:37) claims that mutual intelligibility is a matter of degree ranging from total intelligibility to unintelligibility.” It can be deduced from this claim that there is dialect continuum among users of existing dialects in a speech community. Speakers of the dialects understand their neighbouring dialects within some geographical proximity. The farther a dialect is from each other, the lesser the understanding of each other like the case with French

and Italian in which both are understood by each other. This implies that there are differences in the degree of mutual intelligibility among dialects of a language and this can be determined through research.

Similarly, Chambers and Trudgill (2004:21) in differentiating between language and dialect contend that a dialect does not have an official status while language does. A dialect is smaller and confined in a small area while language is larger in range and size. This point agrees with that of Daura (2008) who argues that a dialect is not a sub-standard variety of a language but a smaller part of a language.

Syal and Jindal (2008:55) explicate the concept of dialect to mean “a variety of a language according to the user.” The authors are of the notion that a dialect spoken by a user of a language is determined by the user’s social and geographical background. To them, there are times when the social status of individual(s) changes to either a higher or lower class. And when this happens, the individual(s) would want to speak according to his/her new class to fit the new status he/she has attained thereby changing his/her dialect. They portray dialect in the light of idiolect; they see dialect as an individual linguistic phenomenon; the way individuals use language. Their idiosyncratic notion of the concept of dialect desires to be interrogated as a dialect is, in linguistic sense not an individual phenomenon as earlier stated but a collection of a number of individual speech patterns. Dialect is therefore, a linguistic factor that is far larger than an idiolect which has to do with the speech manner of an individual.

From the above analysis, it is self explanatory that there exists a relationship between language and dialect. There are similarities as well as dissimilarities between language and dialect.

## **2.5 Differences between Language and Dialect**

The concept of language is, as earlier stated, used interchangeably among individuals especially among non-linguists. Linguists often use the concepts in a manner that blurs the distinction that exists between them. This is because there has not been a common position about the distinction between language and dialect. Gomwalk, (2014:1) with reference to the linguistic situation in Nigeria laments thus:

The uncertainty about the definitive total number of languages for Nigeria is, no doubt, related to the lingering controversies and lack of unanimity among linguistic researchers in Nigeria in clearly defining and consistently applying the twin concepts of language and dialect.

In linguistic terms, however, a dialect is merely a regional, social or occupational variant of another speech form, with no presupposition as to its importance or otherwise (Gomwalk, 2014:2). This is to say that there are differences that exist between the two. Prasad (ibid) is of the view that:

A language is spoken in a large area. It is a standard variety which has its own phonology, syntax and morphology. It has its own prestige. But a dialect is one of the varieties under the language community. It does not have syntax and a formal form. It cannot be accepted as a standard language, as it lacks prestige which the former enjoys.

It can be discerned from Prasad's claim that language shares similarities and dissimilarities with dialect. A language is spoken in an area likewise a dialect; the distinction is the size of the area; whereas that of language is larger than that of dialect. This position concurs with that of Chambers and Trudgill (2004:20) who assert that "A dialect is smaller and confined in a small area while a language is large in range and size." A language to this author is a standard variety which has its own phonology, syntax and morphology. This implies that a dialect is not a standard variety of a language with the mentioned aspects of linguistic analysis. This claim

aligns with that of Chambers and Trudgill (ibid) but it is at variance with that of Daura (2008) who is of the opinion that the linguistic view or use of the concept of dialect does not depict that a dialect is a sub-standard variety of a language. The author's opinion seems to be more valid than that of Prasad, and Chambers and Trudgill in the sense that a dialect is part of a language; it also contributes linguistic and sociolinguistic items to the language, it is therefore, part and parcel of the language to which it belongs.

It is possible for some of its items to be seen and treated as sub-standard, but this is not sufficient enough to tag a dialect as a sub-standard variety of a language. Another point that is capable of generating questions is the claim that a dialect does not have its sound system (phonology), lexis and morphology. How then are dialectal differences expressed at these levels of linguistic analysis? Are the differences not sufficient enough to be attributed to differential patterns in the phonology, syntax and morphology of the dialects? This is because even different languages share some common sound features yet deductions are made on account of differences in terms of rules of combination or formation at the levels. These are, and should be seen as, similarities that find expression between the two concepts considering the scale of the differences other than claiming that dialects do not have them.

These views suggest that a dialect is not a sub-standard variety of a language as it shares similarities with language and every dialect of a language contributes linguistic items to it. A scrutiny of these claims indicates that a dialect is not a sub-standard variety of a language as some linguists such as Chambers and Trudgill seem to portray. It is part of a language to which it contributes to its whole. This is to say that some aspects of a dialect can be seen to be a sub-standard variety of a language and as such, not be allowed to be used in some contexts such as teaching and learning. This however, does not make dialect to be regarded as language since



language is a collection of dialects. Fromkin and Rodman (ibid) like Daura (ibid) also share this opinion when they contend that “A dialect is not an inferior or degraded form of a language, and logically could not be so since a language is a collection of dialects.”

Fromkin and Rodman (1974:445) in their discussion of the similarities and differences that are found between language and dialect assert that:

... different groups of people speak the ‘same’ language differently.... When there are systematic differences in the way different groups speak a language, we say that each group speaks a dialect of that language. Dialects are mutually intelligible forms of a language that differ in systematic ways. Every group, whether rich or poor, regardless of region or racial origin speaks a dialect, just as each individual speaks an idiolect. When dialects become mutually unintelligible they become languages.

When groups of speakers (Akmajian, Demer, Farmer and Harnish, 2008) differ noticeably in their language, they are often said to speak different dialects of the language. This is to say that differences within a language results to formation of dialects. Sankoff (1979) cited in Hudson (1980) asserts that “mutual intelligibility may be partial when applied to a particular community.” Hudson (1980: 37) claims that mutual intelligibility is a matter of degree ranging from total intelligibility to unintelligibility.” It can be deduced from this claim that there is dialect continuum among users of existing dialects in a speech community. Speakers of the dialects understand their neighbouring dialects within some geographical proximity and the farther a dialect is from each other, the lesser the understanding of each other like the case with French and Italian in which both are understood by each other. This implies that there are differences in the degree of mutual intelligibility among dialects of a language and this can be determined through research.

Similarly, Chambers and Trudgill (2004:21) in differentiating between language and dialect contend that a dialect does not have an official status while language does. A dialect is smaller

and confined in a small area while language is larger in range and size. This point agrees with that of Daura (2008) who argues that a dialect is not a sub-standard variety of a language but a smaller part of a language.

Syal and Jindal (2008:55) explicate the concept of dialect to mean “a variety of a language according to the user.” The authors are of the notion that a dialect spoken by a user of a language is determined by the user’s social and geographical background. To them, there are times when the social status of individual(s) changes to either a higher or lower class. And when this happens, the individual(s) would want to speak according to his/her new class to fit the new status he/she has attained thereby changing his/her dialect. They portray dialect in the light of idiolect; they see dialect as an individual linguistic phenomenon; the way individuals use language. Their idiosyncratic notion of the concept of dialect desires to be interrogated as a dialect is, in linguistic sense not an individual phenomenon as earlier stated but a collection of a number of individual speech patterns. Dialect is therefore, a linguistic factor that is far larger than an idiolect which has to do with the speech manner of an individual.

From the above analysis, it is self explanatory that there exists a relationship between language and dialect. There are similarities as well as dissimilarities between language and dialect.

## **2.6 Dialectology**

Dialectology as an aspect of linguistic study is viewed from different perspectives by different linguists. Crystal (2008:15) is of the view that dialectology is the systematic study of all forms of dialects especially regional dialects. Crystal’s definition implies that dialectology studies all aspects of variation in language. That is, it is an aspect of language study that seeks to treat topics such as divergence of two local dialects of a common ancestral origin and synchronic

variations. It is an aspect of linguistic discipline which describes the study of accents and dialects and on the whole, focuses on geographical distribution of different accents and dialects (Britain, 2015). Vajda (2013) is of the notion that dialectology is an aspect of sociolinguistics which studies the systematic variants of a language. In studying the systematic variants of a language, therefore, dialectology investigates, in addition to linguistic factors, social factors such as age, gender, occupation, position in the society, etc. It can therefore, be said to be a linguistic aspect that investigates all variations in language and the factors that account for the variations.

## **2.7 Types of Dialects**

There are various types of dialects. We shall briefly discuss them below.

### **a. Regional Dialect**

Regional dialect has to do with geographical language variations. According to Wardhaugh (2006: 43), as one travels through a wide geographical area in which a language is spoken for many hundreds of years, one is likely to observe differences in pronunciation, choices and forms of words and in syntax. This shows that in an area where a language is spoken for a reasonable period of time, differences exist among its speakers.

### **b. Social Dialects**

Apart from regional dialect, there is also social dialect. While the study of regional dialects tends to focus on the speech of rural dwellers, that of social dialects mainly concerns the speech of towns and cities dwellers. Yule (2010:254) asserts that in the social study of dialect, is social class that is mainly used to define groups of speakers as having something in common. A social dialect is a dialect that relates to the social

background of its speakers other than their geographical background. Like other dialects, social dialect is a linguistic variety which is distinguishable in phonology, lexis and grammar (Holmes, 2008). Firdaus (2014) sees social dialect as a variety of language or register that is associated with a social group such as an economic class, an ethnic group, an age group, etc. Social dialects, also known as sociolects, according to Firdaus (ibid), involve passive acquisition of particular communicative practices through association with a local community, as well as active learning choice among speech or writing forms for the purpose of identification with particular groups. This explains why people use language to, apart from communication, identify with their ethnicity, class of resident, economic class, religion, gender, age, occupation and so on. This further explains why different varieties of English; Broken, Pidgin, Standard Nigerian English spoken in Nigeria are associated with different social classes of Nigerians. Thomas, et al (2004: 164) asserts that “In places where there is social conflict, there will also be linguistic conflict, about whose words are used, and about which terms are used by which group of people to identify themselves and their opponents.” In such situations, language becomes one of the inevitable instruments of identity creation or establishment.

**c. Idiolect**

All the aspects of regional and social dialect variation combine in one form or another in the speech of every individual in a speech community. Each individual speaker of a language therefore, has a dialect; a linguistic phenomenon referred to as idiolect. Factors such as the quality of voice and physical state contribute to the identification of features of an individual's speech, but social factors determine each individual's idiolect (Yule, 1996:244).

### **2.7.1 Causes of Dialect**

Several reasons or factors are responsible for dialect in language. They include:

#### **a. Social Factor**

Social groups such as employees in particular jobs, especially in urban centres tend to carve their identity by developing a variety of a language with time. They evolve specialized lexical items that associate with their occupations that affect the direction and rate language change in pronunciation and grammar leading to the evolution of a dialect. Yule lends credence to this when he says that the upper, middle and lower classes differentiate themselves from each other by a whole range of social behaviour such as occupation, dressing, education and social activities including language.

#### **b. Migration**

Massive migration of people from one location to another creates dialect over broad geographical areas. Wolfram and Schillings-Estes (2006) claim that once settlements are established, dialect boundaries may reflect migration from those points or geographic features like rivers, lakes and mountains which are important because they shape migration routes. They, therefore, either result in the evolution of a dialect that is of the original homeland of the migrated population or a dialect mixture occasioned by leveling of variations among the migrants from multiple homelands.

#### **c. Geographical/Physical Factor**

Geographical and physical factors such as rivers, lakes, mountains, forests, valleys and other features contribute to the development of dialect. According to Wolfram and Schilling-Estes

(2006), these factors determine migration routes that people take and where they finally settle down. To these authors, physical boundaries are the lines of communication, and the fact that discontinuities in communication take place between communities due to physical conditions. They further stress that the most effective type of communication is face to face, and when a group of speakers do not interact regularly with other speakers, the tendency of dialect divergence becomes very high because isolation from other speakers tend to allow the development of dialect in its own way, through innovations that are different from those of other dialects.

Hansford (1976) observes that different changes take place in different parts of the total language area, so dialects developed are diverted further and further apart given enough time. He also observes that due to the advent of phones, roads and automobile technologies, the influence of geography in the development of dialect has diminished.

### **2.7.2 Approaches to the Study of Dialects**

Dialectology employs two different approaches to study dialects. They are traditional and structural approaches. The traditional approach to the study of dialects established in the 19th Century grows out of interest in historical and comparative linguistics. It focuses on spatial differentiation of language and sees the development of dialectal variations within a language area as a microcosm of the processes which on a large scale produce language variations. Petyt (1980) however, posits that comments about regional characteristics of language date back, probably to as far as the 12th Century, although local differences in speech have attracted spasmodic attention for many centuries among the English illiterates. Trudgill (1998) notes that in the early years of traditional dialectology, dialect maps leads to the development of interest in

particular isoglosses located at different places to distinctively distinguish between dialects. It is worthwhile to note that from the configuration of certain lines indicating the geographical boundaries of a linguistic feature on a map, that linguistic feature obviously spread outwards as innovations from particular centres. Wardhaugh (2010: 139) observes this in the assertion that “Very often the isoglosses for individual phonological features do not coincide with one another to give us clearly demarcated dialect areas. Traditional approach, apart from been item-centred, because of its emphasis on individual datum thereby paying little or no attention to underlying systems, involves the collection of data, eliciting information through questionnaires and interviews restricted to non-mobile old rural male speakers (NORMS).

The Russian linguist Nikolai Trubetzkoy in a paper published in 1931 brings fresh light to these problems from the structural point of view of modern linguistics. This contribution from a member of the Prague School of Linguistics made little impression on dialectologists until 1954 when recognition was given to the notion of structural dialectology; an approach which examines dialect features in relation to their place in the systems of their dialect. The notion of the approach is not only associated with Trubetzkoy but also with series of articles initiated by Weinrich in the paper titled *Is Structural Dialectology Possible?* Structural approach, contrary to traditional dialectology studies diverse social groups, age, class and even gender to determine variations in language. The approach also investigates the structure of a system by which a dialect holds together to achieve synchronic identity and how it is changed by an introduction of a new feature.

## **2.8 Speech Community**

Language, in addition to been an individual possession is also a social possession. A group of individuals can, therefore, possess a common linguistic behaviour thereby constituting a speech

community – “A term probably derived from the German Sprachgemeinschaft (Wardhaugh, 2010:118). Yule (1996: 239) is of the notion that a speech community is a group of people who share a set of norms, rules and expectations regarding the use of language. This means that for a people to be regarded as a speech community, they must commonly share certain language features in respect of language use. This view is clearly depicted in McGregor’s (2009:158) who asserts that “A speech community is a coherent group of people who share the same language or languages and more or less the same norms of language use. The linguist further claims that such people form a network of interacting individuals who linguistically communicate with one another frequently and more intensively interact with the in-group than outside group. The concept, as McGregor notes, is elastic as it depends on ones focus. The broad use of the concept shows, for example, that all speakers of Tiv belong to a speech community with, in his words, overall more frequent in-group interactions than out-groups interactions.

## **2.9 Sociolinguistics**

Sociolinguistics as an aspect of linguistic study deals with the inter-relationship that exists between language and society. It studies language in relation to society. In formal linguistics, language can also be studied in relation to other disciplines. Sociolinguistics is strongly connected to anthropology, through the investigation of language and culture, and to Sociology, through the crucial role that language plays in the organization of social groups and institutions. Sociolinguistics is also tied to Psychology, specifically with respect to the way attitudes and perceptions are expressed and how in-group and out-group behaviours are identified. Yule (1996:239-240) in accounting for the connectedness of Sociolinguistics to these disciplines asserts “All these connections are needed if we are to make sense of what might be described as ‘social dialects.’



## **2.10 Sociolinguistic/Geolinguistic Spread of Tiv Language**

In Benue State, Tiv is spoken by 5 social groups, namely; Kwande, Jembagh, Jerchira, Minda and Sankera. Kwande social group speakers of Tiv constitutes Kwande and Ushongo Local Government Areas referred to as Kwande Intermediate Council Ward, Jembagh social group speakers of Tiv are in Buruku, Gboko and Tarkaa Local Government Areas that make up Jembagh Intermediate Council Ward. Jerchira social group, on its part consists of Konshisha and Vandeikya and are in Jerchira Intermediate Council Ward; Lobi comprises of Makurdi and Guma Local Government Areas in Lobi Intermediate Council Ward while Gwer is made up of Gwer, Gwer-East, Gwer-West Local Council Areas which make up Gwer Intermediate Council Ward. Lobi and Gwer Intermediate council Wards in which Iharev sociolect speakers are found constitutes Minda social group.

The Kwande sociolect which is spoken in Kwande Intermediate Council Ward, in our context here is not referred to Kwande Local Government Area. It is a social group that makes up Kwande and Ushongo Local Government Areas. The Iharev (the major social group in Minda) sociolect is spoken in Lobi Intermediate Council Ward and Gwer-West in Gwer Intermediate Council Ward. The Ukum sociolect is spoken in Sankera Intermediate Council Ward. For clarity purpose, Ukum as used here does not refer to a local government. It is a social group that is not identified with any other name but Ukum. It is worthwhile to also know that the social group solely constitutes the Ukum Local Government Area population. The social groups should therefore, not be confused with the local government areas.

## **2.11 Geolinguistic Map of Languages Spoken in Benue State**

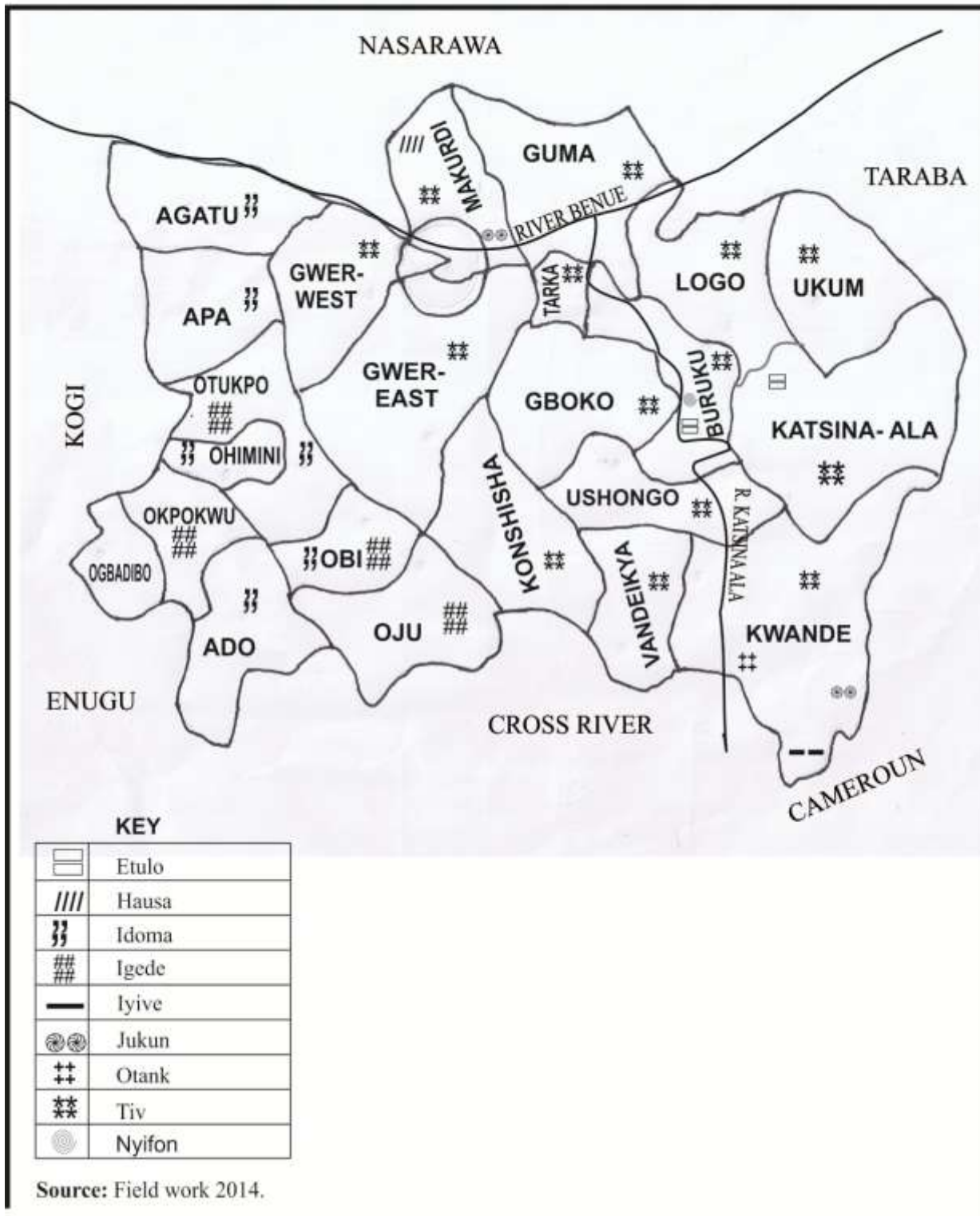
Benue State comprises of people of various ethnic groups who speak different languages. According to <https://www.facebook.com>posts>languages>, there are 14 languages spoken as first languages in Benue State. The major languages according to the source are Idoma (spoken in Oturkpo (sic) and Okpokwu Local Government Areas, Igede (spoken in Oju, Oturkpo and Okpokwu Local Government Areas) and Tiv (spoken in Makurdi, Gwer, Gboko, Kwande, Vandeikya and Katsina Local Government Areas. The minority languages spoken in the state are Agatu, spoken in Oturkpo Division, districts of Agatu, Ochekwu and Adoka, Akpa is spoken in Otukpo Local Government Area, Basa in Makurdi Local Government Area, Eloyi in Oturkpo Local Government Area, Etulo in Gboko Local Government Area (sic), Iyive in Kwande spoken in Local Government Area. Other minority languages spoken in the state include Izzi, Ezza, Ikwo, Mabo which are spoken in Okpokwu Local Government Area, Kukele (sic) spoken in Okpokwu and Oju Local Government Areas, Oring spoken in Okpokwu Local Government Area, Otank spoken in Kwande Local Government Area and Wannu spoken in Makurdi Division, Iharev District Abinsi.

Through enquiry by the researcher to authenticate the information obtained from this source the research discovers that some of the languages such as Izzi, Ezza, Ikwo, Mabo, Oring, Wannu are not spoken in the state. Izzi, Ezza, Ikwo, Mabo for example, are spoken in the neighbouring Enugu State. Igede is also spoken in Obi Local Government Area. Ukele is spoken in Northern Cross River State while Wannu does not exist in the state. According to [www.Benue%20state%20wikipedia.html](http://www.Benue%20state%20wikipedia.html), Abakpa, Jukun, Hausa, Igbo, Akweya and Nyifon are other languages that are spoken in the state. The source asserts that Tiv is the dominant ethnic

group, occupying 14 local government areas with Etulo and Jukun, while the Idoma, Igede, Igbo, Akweya and Nyifon occupy the remaining nine local government areas of the state. The study discovers that the natives call Hausa 'Abakpa.' It was also discovered that Igbo and Akweya are non-existent in the state while Nyifon is spoken in Buruku Local Government Area. Below is a geolinguistic map of Benue State.

Fig. 2.1 A Map of Benue State

The figure below shows the sociolinguistic/ geolinguistic map of languages in Benue State



## 2.12 Empirical Studies on Dialects of Languages

The study of variations has been carried out on different aspects or types of dialects in different parts of the world. Different types of dialects - regional, social, occupational, gender, religious, etc - have been studied by different anthropologists and linguists. Prominent among the many works on dialect variation is that of Labov (1966) which studies dialectal differences in the New York City to determine the presence or otherwise of postvocalic /r/ in words like *barn*, *cart*, *farm*, *yard*, etc among the social class of individuals in that city. Labov's objective in the study is to determine the correlation or otherwise between linguistic and sociological variables. The researcher, therefore, selects easily quantifiable items of phonological variable, identifies five phonological variables, four styles and four socio-economic classes and elicits speech of different degrees of formality - casual speech, careful speech, reading and word list. Labov employs interview and tape recording instruments to obtain data from the informants.

Finding of the study indicates that a speaker is not absolutely consistent in his verbal behaviour. Moreover, social factors highlight causes of language change. The study observes that individuals of lower class background use the most stigmatized phonological variants, whereas their counterparts in the upper middle class use the prestigious variants. It, however, states that in formal contexts of language use, individuals in New York, irrespective of socio-economic class, tended to use the prestigious variants. The study differs from the present one in that this study does not only focus on the phonological variables; it also includes lexical and syntactic variations in Kwande, Iharev and Ukum social dialects.

Ahmad and Daura (1970), in their study, compare the major Hausa dialects: *Kananci*, *Katsinanci*, *Sakkwatanci*, *Dauranci*, *Zazzaganci*, *Bausanci* and *Hadejanci* with Standard Hausa

with a view to ascertaining the differences that exist among the dialects and observes phonological, morphological and morpho-phonological differences that exist among the dialects and the Standard Hausa. They observe variations in the areas of lexis and the use of pronouns. The present study is in contrast to theirs as it shows phonological, lexical and syntactic differences that are expressed among the three social dialects of Tiv being studied.

DeCamp (1971), undertakes a study of dialect differences in Jamaican English. The study places premium on linguistic variables contrary to Labov's (1966) sociological variables. Labov criticizes Fries' (1940) division of informants into three groups based on their level of education and Kurath's (1939) doubled number of pigeonholes method of classification of informants in which the study sub-divides the three educational groups into older versus younger groups of informants. The author feels that "any one or even any set of two or three such characteristics cannot be presumed to be the true co-variable with language." To Kurath, it is, therefore, dangerous to assume that the same co-variable will primarily occur throughout the distribution: education level might be more important at one end of the linguistic continuum. But income bracket might be more at the other side of the continuum. Kurath also rejects the pigeonhole technique on the account that it does not provide for continuous variation in the socio-economic characteristics and questions, in objection, the choice of only three educational levels for informants (Hymes, 1971:354-355). Kurath examines the way linguistic variables are hierarchically ordered - how one linguistic variable tends to imply or exclude another. Thus, the study asserts that:

Both the varieties and the defining features of a linear linguistic continuum can be ordered without recourse to the sociolinguistic data, so that these data may then be used to interpret the continuum without circularity of reasoning (Hymes, 1971:355).

Trudgill (1974) studies dialectal differences in the English spoken in Norwich. The major concern of the study is to ascertain the linguistic variable - the alternation between the English alveolar /n/ and the velar /ŋ/ nasals in word final position in reading, singing and other exercises. Trudgill carries out the study using social class, gender and style variables. The employment of these social variables vis-à-vis dialectal variations by the study leads us to the conclusion that lower social class individuals use sub-standard dialect in informal contexts of language use than those in the higher social class. Result of the research shows that, even within a speech community, the verbal behaviour of some set of people who share a common social status tends to possess common linguistic pattern in particular linguistic situations.

Trudgill's (1974) research relates to that of Labov (1966) in the sense that both of them study social dialects. The current research shares correlation with theirs because the study examines differences at the levels of phonology, lexis and syntax in the social dialects under consideration.

Zaria (1982) is a study of all the major Hausa dialects spoken in Nigeria and the Niger Republic. The focus of the study is to determine variations on the linguistic aspects of the dialects, to reveal the linguistic aspects of each dialect. The study, however, fails to point out the particular linguistic aspects studied. It only shows what it considers to be the major variations among the dialects as can be seen in the examples: /hw/ instead of /f/ and /p/ as in *hwura* instead of *fura* or *pura*. The dative /ma/ instead of /wa/, where a pronoun form is a direct object as in *Ka kawo **ma** Hassana* instead of *Ka kawo **wa** Hassana*. The varied use of /shi/ and /y/, third person singular pronoun, as in *riga'as-**shi*** or *riga'ata-**y*** (referring to his shirt): among numerous examples. The similarity of that study to the present one lies in their thrust - dialectal differences among dialects. The two studies are, however, different. Whereas the former studies variations among Western and Eastern dialects of Hausa, the latter studies variations at the phonological, lexical

and syntactic levels of linguistic analysis between two major dialects and one minor social dialects of Tiv spoken in Benue State of Nigeria.

Zagga (1985) studies morpho-phonological differences that exist between *Sakkwatanci* and *Kananci* dialects of Hausa. In the study, the researcher focuses on the morphophonemic processes of assimilation, palatalization, labialization and diphthongization. The work contrasts with the current study in the sense that apart from been a morphophonemic study, it studies only the major dialects of Hausa to the exclusion of the minor dialects as it is in the present study.

Ofuokwu (1996) is a study of syntactic variation in English, the official language in Nigeria. It is similar to the present study because both studies study variation. There are, however, dissimilarities between the two. Whereas Ofuokwu (1996) looks at a lingual-franca and covers the whole country (Nigeria), the present work covers Tiv that is spoken in Benue State. Also, whereas Ofuokwu's study is restricted to syntactic variation, the current study extends to phonological and lexical variations in Tiv.

Nwaozuzu (2008) undertakes a dialectal study of Igbo. In the study, the author advances eight major dialect groups of Igbo. They are: West Niger Group of Dialects (WNGD), East Niger Group of Dialects (ENGd), East Central Group of Dialects (ECGD), Cross River Group of Dialects (CRGD), South Western Group of Dialects (SWGD), North Eastern Group of Dialects (NEGD), South Eastern Group of Dialects (SEGD) and Northern Group of Dialects (NGD).

The West Niger Group of Dialects (WNGD) comprises of: Agḅor, Asaba, Oḡwashiuku, Isele-Uku, Ukwuani, Ibusa, Akoko, Iwale, etc. The East Niger Group of Dialects (ENGd) consists of Onitsha, Obosi, Awka, Amawbia, Ogidi, Alor, Abatete, Enugwu-ukwu, Igbo-Uku, Nibo, Nimo, Nri, Ihiala, Oba, etc, East Central Group of Dialects (ECGD) include: Owerri, Uratta, Okpuala,



Mbaitoli, Ikeduru, Mbaise, Awomama, Orlu, Umuahia, Okigwe, Mbano, etc. The Cross River Group of Dialects (CRGD) is made up of dialects spoken in Abriba, Ohafia, Afikpo, Abam, Bende, Omasiri, Arochukwu, etc. The South Western Group of Dialects (SWGD) is spoken in Ikwere, Ohaji, Egbema, Mgbirichi, Umuagwo, etc. The North Eastern Group of Dialects (NEGD) include: Abakaliki, Izzi, Ezza, Ikwo, Ohaozara, Ezangbo, Uburu, Okposi, etc. The South Eastern Group of Dialects (SEGD) includes dialects spoken in Ngwa, Azumili, Obo-Ohia, Asa, Akwete, Ohambele, etc. The Northern Group of Dialects (NGD) constitutes Nsukka, Enugu Ezike, Udi, Obolo-Afor, Ikem, Ngwo, etc. The study classifies Igbo into eight regional dialects using some of the existing linguistic criteria such as uniformness or near uniformness, phonology, morphology and syntax.

It, therefore, fundamentally concerns itself with the major regional dialects of Igbo thereby neglecting minor dialects to avoid what the researcher describes as the proliferation of dialects. The study, like that of Daura (2008), studies only the major dialects at the expense of the minor ones. In a related development, the current study unlike that of Nwaozuzu, studies phonological, lexical and syntactic social dialectal differences in Tiv. It does not study morphological differences as is the case with Nwaozuzu.

In a related development, Daura (2008) studies dialect interference in three Hausa newspapers: *Amana*, *A Yau* and *Gaskiya Ta Fi Kwabo*. The study identifies dialectal interference in the use of Hausa in formal contexts, that is, the contexts of news reporting and editorial. It is generally expected that the news writer and or news caster whose target audience are the masses will use language, particularly the standard variety of the language, in a formal context. It is based on the belief that the media, which is the fourth estate or realm of government and the watchdog of the society, serve as the link between government and the governed that the author calls on the

writer or informer in Hausa to be a master in the language of his writing (Daura, 2008:3). The purpose of the study is, therefore, to identify and discuss the orthographical and dialectal interference or mistakes that are made in the three Hausa newspapers the author studies. It is also the concern of the study to identify the factors that are responsible for the dialectal interference.

Ayeomoni (2011) studies lexico-phonological variations in the *Ondo* and *Ikale* dialects of Yoruba. The study, like Yusha'u (2014) is on lexical and phonological variations in two dialects of the languages of their studies. The current work, though similar, includes phonological and lexical variations, and differs from theirs in that, in addition to been on a 'minor' language in Nigeria, it is a study on three dialects, not two.

Daura (2012), like Ahmad and Daura (1970), is also a comparative study of dialects. Daura, in the study, compares the use of *Zazzaganci* and Standard Hausa in *Amana* newspaper. The study focuses on gender reflection in the use of nominals, pronominals and adjectives. It finds that Hausa is a gender-sensitive language and *Zazzaganci* uses masculine gender in place of feminine gender. It also observes that, at times, feminine gender is used in place of the masculine by the speakers of *Zazzaganci*. The current study is different from that of Daura as it is not a comparative study of a standard dialect with a non-standard dialect used in a particular medium of communication. The current study also, unlike Daura (2012), focuses not on gender as a social variable. It is a study of dialects spoken by three social groups of Tiv.

Gomwalk (2014) studies intelligibility and intercomprehension among the dialects of two communities. The study fundamentally concerns itself with ascertaining and documenting the degree of intelligibility and inter-comprehension among the dialects of two communities: the *Bache* and the *Pan* language speaking environments in Plateau State of Nigeria, with a view to

addressing issues that relate to language contact, second language learning and language policy/planning. The study also aims at unraveling the issues that often stem from variations on a ‘Standard and Non-Standard’ continuum. Gomwalk’s study is similar to the current one, in that, it studies dialects that are spoken in Plateau State. It is, however, dissimilar to the present study in the area of focus. Whereas Gomwalk’s focuses on establishing and documenting the intelligibility and inter-comprehension rate that exist between the dialects spoken in the *Bache* and the *Pan* communities in Plateau State, the present study concerns itself with the study of dialectal variations that are expressed at three levels of linguistic analysis: phonology, lexis and syntax of Tiv spoken in Benue State.

Yusha’u (2014) is a study on variations in Hausa spoken in two states of Nigeria: *Sakwattanci*, spoken in Sokoto State, and *Kananci*, spoken in Kano State. The study hinges on the view that there are certain variations in the dialects of language because its speakers naturally live in different environments and interact and socialize for different reasons. Yusha’u’s study aims at establishing the lexical and phonological variations that exist in the two dialects of Hausa, spoken in two states in Nigeria. The current research, though similar, differs from that of Yusha’u, in that it studies the social dialects of Tiv that are spoken in Benue State, yet with striking differences. This study goes beyond the study of lexico-phonological variations as it is the case with Yusha’u’s. It includes syntactic variation. Whereas Yusha’u studies only the major dialects of Hausa, the current study is on both major and minor social dialects of Tiv.

### **2.13 Theoretical Framework**

The study adopts two theoretical frameworks: Generative Dialectology and Contrastive Analysis. The adoption of eclectic approach is due to the inadequate nature of Generative Dialectology to account for dialectal differences at the syntactic level. Generative dialectology, according to

Chambers and Trudgill (1998:39), involves the application and findings from generative phonology to the description and comparison of different dialects. The theory, as they further note, presupposes an approach to two levels of phonology: the underlying forms and the phonological forms. The underlying forms are the phonological forms in which lexical items are listed in the lexicon. The phonological rules convert the underlying forms to their actual pronunciations.

This theoretical model is traced to Chomsky and Halle (1968) who found the Generative School of Phonology in the 1950s. The fundamental tenets of the school are that the phonological structure is a reflection of the linguistic competence of the individual native speaker to compute a phonetic representation for the potentially infinite number of sentences that are produced by the syntactic unit of grammar. That is, the competence can be studied in a serious scientific manner (Kenstowicz, 1994). It is primarily concerned with the development of the rules that have to do with pronunciation of the strings that are generated by the syntactic components of the grammar of a language. It, therefore, establishes the rules that produce well-formed utterances in a language as it becomes the concern of phonology to account for the general principles that underlie the pronunciation of words, phrases and sentences and how the principles reflect the general principles of natural languages of the world.

Explaining the meaning of the concept in linguistics, Davenport and Hannahs (2005) assert that the term generative in linguistics has a specific meaning. It does not mean that which concerns production and creation; it means specifying what is allowed or not allowed in a language. Halle (1964) asserts that formally, generative grammar is a collection of statements, rules and axioms which describes, defines or generates all well-formed utterances in a language, and only those in

the language. The theory prescribes a mechanical procedure by which preferred descriptions are made by means of choosing from existing options.

“A generative grammar,” as Petyt (1980:171) argues, “consists of a set of rules, which are essentially statements of the regularities of the language; applying these rules will produce grammatical sentences, which may or may not have actually occurred in this precise form.” Generative approach to linguistic description is, therefore, used to describe the phonological aspects of differences of the dialects being studied. The study accounts for or describes the rules that speakers of the various dialects under study use to generate their pronunciations.

As Petyt (1980: 173) explains, this approach focuses not so much on the data, the actual forms, as on the grammars of dialects, but on the rules which generate these forms. It is a means of explicating the facts about the dialects of the language under consideration. Not how the facts are discovered. It is, therefore, only applied as a means of expressing the variations that exist among the dialects being studied.

Contrastive Analysis is viewed by (Schacter, 1974) as a point-by-point analysis of the phonological, morphological, syntactic or other subsystem of two languages. Johansson (2008:1) views it as the “Systematic comparison of two or more languages, with the aim of describing the similarities and dissimilarities. Whorf (1941) first introduced Contrastive Analysis as Contrastive Linguistics: it is a comparative study with emphasis on linguistic differences. It was further established as an integral part of the methodology of Target Language Teaching (TLT) in Fries (1945). To Corder (1973), Contrastive Analysis is a branch of study which, initially, aimed at establishing historical connection between languages on the basis of their manifest similarities. Based on such comparative study, where formal similarities and differences between languages

were noted, there emerged the notion of language families and genetically unrelatedness of languages. According to Fisiak (1981), Contrastive Linguistics changed to Contrastive Analysis in later studies. The theory will be very useful in the study in carrying out a point-by-point analysis of the lexis and syntax of the dialects being studied with a view to describing their similarities and dissimilarities.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.0 Introduction**

This chapter focuses on the description and discussion of the process of obtaining data for the study, the instruments used in data collection process, how data was analyzed and the instruments that were used in the analysis, the population of the study, sampling and sampling procedure.

#### **3.1 Sources of Data**

In carrying out the study, various sources of data were explored to gather data for the study. The study procured data from primary and secondary sources in order to analyse and arrive at research findings.

##### **3.1.1 Primary Data**

The research primarily obtained data from informants and language teachers in the sociolectal areas in the study process.

##### **3.1.2 Secondary Data**

The study also procured data from standard textbooks such as Udu (2009), Ndera (2013), Jibo (1998), Gbor (1985), and Downes (1970). It is from Udu (2009) and Orkar (2013), internet, etc that the study got data about the Tiv language. These were explored because of their reliability, time saving, economy and the nature of the study. This is because of the desire of the researcher to supplement the data collected from other sources based on the conviction that information

from these standard sources can be of value to the study. The researcher sourced information on Tiv people and language from Udu (2009), Ndera (2013), Jibo (1998), Gbor (1985), and Downes (1970). It was from Udu (2009) and Orkar (2013) that the study obtained many lexical items especially synonyms in Tiv. It was from the synonyms that the investigation into dialects of Tiv to which the lexical items are peculiar or were derived from was done to make findings.

### **3.2 Instruments of Data Collection**

The research used some data collection tools in obtaining data for the study. The instruments used are live speech recording, questionnaire and observation. These instruments are briefly discussed in the next segment of the study.

#### **3.2.1 Live Speech Recording**

The research recorded live verbal interactions, using a cell-phone. The study preferred the use of cell-phone to other devices such as radio tape to avoid the effects of digital sound on the oral productions of respondents. With this technique, the researcher obtained data from informants in the three sociolectal locations studied.

#### **3.2.2 Questionnaire**

The research designed both structured and unstructured questions and administered them to respondents and elicited data for analysis. The use of structured questions was to guide informants in procuring data required for the research to avoid irrelevant information. The researcher also used unstructured questions in order to offer informants ample opportunity to express their opinions on the research topic in their desired manner. Ninety copies of the questionnaire were administered at community meetings in the areas; 30 in each of the study areas as it was easier for the researcher to get such a number of informants at such gatherings



other than meeting individuals in other places such as farms, homes and markets. Eighty-six (86) of the administered copies of the questionnaire were retrieved from the informants. Four (4) copies of it were not returned to the researcher by some intending respondents. A sample of the questionnaire can be seen in the Appendix I of the work.

### **3.2.3 Observation**

The researcher who is a native speaker of Tiv used careful observation to collect data for objective analysis to realize research results. The research carefully observed linguistic interactions in natural speech contexts such as markets (Ada, Ikyôbo and Ichol in Kwande; Atsaam, Kyado and Afia in Ukum; Daudu, Gbajimba and Naka in Iharev), draught playing centres (in Naka, Ayati and Jato-Aka in Iharev, Ukum and Kwande, respectively). The observation was also made at liquor taverns at Ikyôgen in Kwande, Zaki-Biam in Ukum and Agagbe in Iharev, and at a family setting during a discussion on property inheritance and witchcraft at Tse-Agule in Ukum.

The research was interested in discussions or conversations on politics, religion, insecurity occasioned by suspected herdsmen, death, property inheritance and witchcraft among others in the areas under the study. This is because, people hardly pretend or hide their emotions when discussing such topics thereby unconsciously laying bare their sociolectal realities. The research used this technique to also avoid the observer paradox. It was through this technique that the research found out the variations that exist at the syntactic level among the sociolects studied.

### **3.3 Study Population**

The researcher studied a population of 90 informants at community meetings and other gatherings of Tiv native speakers; 30 each from the various sociolectal areas under the investigation believing that data from this number of informants can be a reflection or representation of the true dialect situation in the various areas. The study population comprised of 46 males, representing 54% and 40 female respondents, representing 46%. The unequal population figures in respect of male and female respondents were occasioned by the non-return of 4 copies of the questionnaire by 4 female respondents.

With respect to education, all the informants representing 100% of the study population were uneducated. Age wise, all the informants were aged from 50 years and above, representing 100%. The aged and uneducated were the target group of the study based on the belief of the researcher that the aged and uneducated who are native and original speakers of their own language have a good level of mastery of their language and facts of their language and dialects could be found out from them.

All the respondents were not physiologically challenged. The study selected speakers in all the sociolects studied who were not physiologically challenged or speech impaired or challenged so as to realize valid result. This is because the inclusion of the physiologically challenged or speech impaired or challenged may tend to negatively affect the finding of the research. It may not reflect the true linguistic situation of the sociolects studied. In the area of pronunciation for example, the speech challenged or physiologically challenged with negative effects on a speech organ may demonstrate differences in their manner of articulation of sounds that might be mistaken by the researcher to be the consequence of sociolectal difference in pronunciation.

In the same vein, Benue is the state of origin of all the respondents and all of them reside in the state, in their places of birth. The researcher's choice of the subjects was predicated on his judgement-random sampling method which allowed the research to control the study subjects in order to get information that lead to research result. That is, to study only the native sociolect speakers who reside in the areas where their sociolects are spoken as this minimized the influence of other sociolects of their language on them. Majority of the researcher's respondents reside in villages where sociolinguistic factors such as bilingualism, multilingualism, pidginization and creolization, and their attendant influences such as corruption of the native speakers' dialects and language are less complex.

The study population also comprised of informants who are not influenced or not influenced per se by other languages. This is because linguists like Orton (1962), Labov (1966), Milroy (1980), Hudson (1996), Ahmadi (1998), believe that the judgement of the native speakers who are not influenced by other languages can be trusted to be a reflection of the realities of their language.

### **3.4 Population Sampling Procedure**

The research used judgement-random sampling procedure to group the study population. Judgement-random sampling is a blend of judgement and random sampling methods of selecting the study population. It is a blend of the two different methods or procedures (judgemental sampling method and random sampling method). This was done by the researcher in a bid to benefit from the advantages that are associated with both procedures. The random sampling method was employed by the research based on its principle that everyone that exhibits the needed criteria in the population has an equal chance of being part of the sample (Llamas, Mullany and Stockwell, 2007). The blend of the judgemental sampling method was to help the

research to come about informants that provided information that can be trusted to be the realities of their dialects (Llamas, Mullany and Stockwell, 2007).

The study obtained data from 86 native speakers of Tiv at community meetings from the three sociolect areas studied. Sixty were from Iharev and Kwande speaking sociolects (30 from each of the sociolects) and 26 from the Ukum sociolect-speakers. Four of the administered questionnaires in Ukum were not retrieved. As such, data were not obtained from the four intended informants. The informants from whom the study obtained data reflect all the social variables the researcher earlier stated in the population of the study section of this work.

The responses obtained from the respondents on the various concerns of the study were presented and analyzed to get investigation result. With respect to the data the study obtained on lexis to ascertain lexical variation among the sociolects, the researcher copied and presented the data in a tabular form prior to their analysis. The researcher presented the data obtained through live speech recording of the uneducated respondents. The data obtained from informants is transliterated and transcribed to show sociolectal differences.

### **3.5 Analytical Procedure**

Phonological data obtained by the study through questionnaire and live speech recording will be transcribed, translated in English, presented in tabular form and analyzed. The vowel sounds will be first analyzed, followed by the consonant sounds and then the suprasegmental phonological (tonal) aspects. This will be followed by lexical data obtained from informants and then the syntactic data which will be transcribed, direct-transliterated, translated in Standard English and, compared and contrasted to determine their similarities and dissimilarities.

## CHAPTER FOUR

### ANALYSIS OF DATA

#### 4.0 Introduction

This chapter presents the data that was procured from various sources. It, therefore, presents and analyses data based on the theoretical frameworks earlier discussed in chapter two. It also discusses the data and ascertains answers to the research questions stated in chapter one of the study.

#### 4.1 Presentation and Analysis of Data from the Questionnaire and Live Speech Recording Showing Phonological Variations in Kwande, Iharev and Ukum Sociolects of Tiv

Through the administration of questionnaire and live speech recording of respondents, data on phonological variations among the speakers of the social dialects under research were obtained. The questionnaire was read to the informants and pictures of objects were shown to them in some instances for them to call their names and their responses were obtained.

##### 4.1.1 Substitution of Vowels among Kwande, Iharev and Ukum Sociolects

###### a. Substitution of /e/, /u/ and /ɔ/

The table below shows phonological variations in terms of sound substitution among users of Kwande, Iharev and Ukum social dialects

**Table 4.1: Substitution of /e/, /u/ and /ɔ/**

S/No	English	Kwande	Iharev	Ukum
1.	Surrounding	akonge /akɔŋe/	akongu /akɔŋu/	akongu /akɔŋu/
2.	Frog	atengô /aterɔ:/	atungwa /atuŋwa/	atungô /atuŋɔ:/
3.	Slaughter	songe /sɔŋe/	sôngu /sɔŋu/	sôngu /sɔŋu/

**Source:** Field Study, 2014

Data in Table 4.1 show that there exist phonological variations among Kwande, Iharev and Ukum speakers of Tiv. Whereas the speakers of Kwande use /e/ when it is preceded by /ŋ/ in the final word position, the speakers of Iharev and Ukum replace it with /ʊ/. Where /ɔ/ precedes /ŋ/ in word final position in Kwande, it is substituted by /ʊ/ in Iharev and Ukum sociolects. This is as a result of variations in the application of phonological rules among the speakers of Tiv.

#### 4.1b Substitution of /e:/ with /u:/ and /i:/

Extracts in the table show dialectal variations among speakers of Kwande, Iharev and Ukum social dialects of Tiv with respect to the substitution of long vowels with other long vowels.

**Table 4.2: Substitution of /e:/ with /u:/ and /i:/**

Kwande			Iharev			Ukum		
wangbianee	enee	man	Ior asuu	mbagen	humba soon	<b>Kasii</b>	mban ka	<b>kasii</b> Ukum
mbaasee	yô ...	Ke saa da er	<b>kasuu</b>	<b>Masuu</b>	hi ayange	jee?	Shin ka	<b>kasii</b> <b>Masii</b> ... alu
<b>kasee</b>	hin	<b>Masee</b> je mba fe	ne...onuu	<b>mbakasuu</b>	mba ha	<b>Masii</b>	ga yô	alu <b>kasii</b>
kuren	ivese	ha tar wase er	Ukpar kpa	mba doo	ior <b>asuu</b>	<b>Hyarii</b> ...	<b>angbianii</b>	ou mbera
<b>kasee</b>	mba	ior <b>asee</b> ve er hin	... hachiu	<b>Kparuu</b>	tativ bugh	hamma	yô kaha	gwer sule
<b>Hyaree</b>	ga.		ashe ... so	<b>Ihyaruu</b>	yô....	môm...	za ke uwegh	ku <b>mesii</b> .
<b>English Translation:</b> Your relatives and ours... whenever we marry women from Masee into our kindred they hardly stay in the marriage to the end when compared to our daughters who marry to their kindred (Hyaree).			<b>English Translation:</b> Our people prefer Masuu women these days to our women... women from Ukpar are attracting our people... because Kparuu are wise...we the Ihyaruu....			<b>English Translation:</b> Are these the Ukum women at all? Or, are they Masev women?... If they are not Masii women, then, they are Hyarii... Those brothers of yours made one line of heaps each...go to the left hand side.		

**Source:** Field Study, 2014

From the above information on the social dialects, it can be noticed that the rule that generates or governs the pronunciation of words in which the vowel /e:/ is sandwiched between consonants in Iharev dialect is that the /e:/ vowel is substituted with the /u:/ vowel. The rule in Kwande sociolect is that where the voiced labio-dental fricative /v/ precedes the /e:/ vowel, it (the /v/) is substituted with the /e:/ vowel. In the Ukum sociolect, in the same context, voiced labio-dental fricative /v/ is replaced with the /i:/ vowel.

#### 4.1c Substitution of /u/ with /e/ and /i/

The table below shows the replacement of short vowel sounds with other short vowel sounds to denote variation among the sociolects under consideration.

**Table 4.3: Substitution of /u/ with /e/and /i/**

Kwande	Iharev	Ukum
Se <b>nônge</b> je se si yam <b>yônge</b> la si da <b>sônge</b> se tee oruke shon... kpa er ior ve lu a mciem ma <b>Aônđe</b> ga yô or ti hôngee se yem kwagh na.	Kwagh ngu e <b>humbau</b> yô u gbaden tsô, <b>Ngôhumba</b> , gba teenun mkem mera sha ishe la tsô.	<b>kwagh-Aônđu</b> u tar u hegen ne kaha inja... <b>Aônđu</b> <b>humba-a-humba</b> ga je yô ufada man ve <b>sôngu-a-sôngu</b> iyor sha kyaanyar ngise je...
<b>English Translation:</b> We tried our best to buy that sheep and sell it to the nonnative but as people do not have the fear of God, the man dealt with us and went away.	<b>English Translation:</b> When you cannot help a situation, you surrender to it. Ngôhumba, just sell that pepper to her at the price as the last resort.	<b>gbônđu</b> tyo you i a yem ye. <b>English Translation:</b> The religion of nowadays is quite different...if not the supreme God priests would have slaughtered people long ago because of money ... your skull will roll if they hear you say this.

**Source:** Field Study, 2014.

In Kwande sociolect of Tiv, the /u/ vowel pronounced in Iharev and Ukum sociolects as in *humba*, *gbôndu*, etc is substituted with the /e/ vowel when it comes after consonants in words. This is exemplified in the words (nônge, yônge, sônge, Aônde) from the extracts in the table. It can be observed that Kwande sociolect speakers substitute /e/ with /u/ whenever the /u/ vowel sound comes after a consonant. In Iharev and Ukum sociolects however, the /u/ vowel is retained in the articulation. These substitution cases occur as a result of varied application of the phonological rules by the speakers of the sociolects under investigation.

#### 4.1d Substitution of /i/ with /e/

Table 4.10 shows the replacement of the short vowel sound /i/ with another short vowel sound /e/ to indicate dialectal variation among the sociolects.

**Table 4.4: Substitution of /i/ with /e/**

Kwande	Iharev	Ukum
De si kera <b>lihe-a-lihe</b> a kwagh ne ga ... Tsehemba a ....	Gbenda ne humba <b>lihen</b> a u yemen Sherev la gao... ior kpishi fa-a-fa gao.	Gwer sule shon <b>lehe</b> , ngu avom akundee-nyiin-kar- unieni.
<b>English Translation:</b> Let us not prolong this matter... Tsehemba should....	<b>English Translation:</b> This road is not longer than that of Sherev... many people just do not know this.	<b>English Translation:</b> The length of the line of heaps of the farm is eighty-eight.

**Source:** Field Study, 2014.

In Ukum sociolect, unlike in Kwande and Iharev sociolects, there is the substitution of /i/ vowel with the /e/ vowel when the former is preceded by the voiced alveolar thrill /l/, and is proceeded by the voiceless glottal fricative /h/ as in words like **lihe** /lihe/, **lihen** /lihen/ pronounced **lehe** /lehe/ and **lehen** /lehen/, respectively. It can be seen from the above data that, unlike in Kwande and Iharev sociolects, where the /i/ vowel precedes /l/ consonant and follows voiceless glottal



fricative /h/, it is retained in the pronunciation. In Ukum sociolect it is replaced with the /e/ vowel.

#### 4.1(e) Substitution of /e/ with /e:/

Extracts in the table below show variations among Kwande, Iharev and Ukum sociolects of Tiv occasioned by the substitution of the short vowel /e/ with its long counterpart /e:/.

**Table 4.5: Substitution of /e/ with /e:/**

<b>Kwande</b>	<b>Iharev</b>	<b>Ukum</b>
U za Adikpo ne <b>jee</b> ? Gomna Ortom ne ya ngu eren tom didoo <b>jee</b> ?	Umough <b>ve</b> ? ...u ngu zan makeranta nyian <b>ga</b> ?	Yange u za tôv kwagh u dyako i teruu ne <b>jee</b> Terwase?
<b>English Translation:</b> Did you go to Adikpo at all? Is Governor Ortom doing well at all?	<b>English Translation:</b> Have you woke-up? ...Are you not going to school today?	<b>English Translation:</b> Did you not go to find out about the inheritance of your father at all Terwase?

Source: Field Study, 2014.

Speakers of Iharev sociolect substitute the /e/ vowel with /e:/ when it precedes a consonant sound in the final word of a question or interrogative sentence. This is at variance with the speakers of Kwande and Ukum sociolects who articulate the /e:/ when it occurs in the same environment.

The data show phonological variation that is based on substitution of short vowel sounds with their long counterparts. In Kwande and Ukum sociolects, where an /e/ or /a/ vowel occurs before a consonant in the word final position in an interrogative statement, the item in question is substituted with the /e:/ and /a:/ vowel, respectively.

## 4.2 Substitution of Consonants among Kwande, Iharev and Ukum Social Dialects

### 4.2(a) Substitution of Voiced Alveolar Plosive /t/ with Voiceless Velar Plosive /k/

The following table shows extracts from the data showing the substitution of voiced alveolar plosive /t/ with voiceless velar plosive /k/ as variation among the sociolects under consideration.

**Table 4.6: Substitution of /t/ with /k/**

Kwande	Iharev	Ukum
Terdoo, de <b>timbir</b> mo ashe we mbakuranileu ve va kimin hee. Msoo u kper da <b>kimbin</b> injô imkure la i wanger mo iyol.	Tarnôngu <b>kile</b> kwagh wough ... la...Kwase ngu e doo u hima yum, <b>timbim</b> nyaregh yav.	<b>tile</b> /tile/ yôô, <b>timbir</b> /timbi:/ un alu heregh dasenda ve va kôrun.
<b>English Translation:</b> Terdoo stop delaying me. I want to go and pay my debt of oil and be a debt-free person.	<b>English Translation:</b> Tarnôngu, excuse me please...you like women too much. Now, repay my money.	<b>English Translation:</b> Wait now! Delay him/her so that the police will come and arrest him/her.

**Source:** Field Study, 2014.

In Iharev sociolect of Tiv, the voiceless alveolar plosive /t/ is substituted with the voiced velar plosive /k/ when it occurs before the /i/ sound as in *tile* pronounced as /kile/ and *kimbir* is pronounced /timbi:/. In Kwande sociolect, the /t/ consonant sound is articulated; it is not replaced by another sound as can be seen in the data. This is also the case in the Ukum dialect of the language.

It can be depicted from the data presented here that unlike in the Ukum and Iharev sociolects, the rule that results to the phonological production of words *tile*, *timbir* as /kile/ and /kimbi:/, respectively, is the rule of substitution which tacitly states that where a voiceless alveolar plosive

/t/ comes before the vowel /i/ at the word initial position, it is substituted with the voiceless velar plosive /k/.

#### 4.2(b) Substitution of Voiced Bilabial Plosive /d/ with Voiceless Alveolar Affricate /dʒ/

The table below shows the substitution of voiced bilabial plosive /d/ with voiceless alveolar affricate /dʒ/ in the extracts from the data obtained from informants on the sociolects.

**Table 4.7: Substitution of /d/ with /dʒ/**

Kwande	Iharev	Ukum
U fa ga <b>zee</b> Gber? Inja na yô u fa kpa u soo u Karen-mo-a- kaa, ungwan kwagh u me ôr yô <b>zee</b> ?	U fa kwagh u Tarnongu ga <b>dee</b> ? Tarnôngu ka nyamkyume i bo, we u fa ga <b>dee</b> ?	Inja na yô we u soo we i va kôr mbaagbidegbou mban i yem a ve i da ver ve gbenda ga <b>zee</b> ?
<b>English Translation:</b> Gber, so you do not know? So, you know but you only want to try me to see my reaction?	<b>English Translation:</b> So do not you know about Tarnôngu? Tarnôngu is a dangerous wild animal. Do not you know this?	<b>English Translation:</b> Are you implying that you do not want these herdsmen to be arrested and seen to the road?

**Source:** Field Study, 2014

It can be seen from the extract in Table 6 above that, unlike in Kwande and Ukum sociolects speakers of Tiv who use voiceless alveolar affricate /dʒ/ when it is proceeded by /e:/ vowel in the word final position in a question or interrogative statement, Tiv speakers of Iharev sociolect substitute the voiceless alveolar affricate /dʒ/ with voiced bilabial plosive /d/.

#### 4.2(c) Substitution of Tunes in Questions or Interrogatives

Table 4.8 shows variation among the sociolects in terms of substitution of tones in interrogatives.

**Table 4.8: Substitution of Tunes in Questions or Interrogatives**

<b>Kwande</b>	<b>Iharev</b>	<b>Ukum</b>
Msugh un mer, “ùpánde vèè?”...shin a soo u lumun gao? U da nyór vèè? Shin we kpa u ngu orvaanyàà?	Wan u Ithoughol za di hungwa matu <b>ve?</b> ùpande vé? Ù di koholun ha Gbajimba jé? Mbayuu makeranta mbau vàn nyá? Inya ne ka <b>yasó?</b>	Num u mbakuranilev ne u bee vèè? Salem pe hilen zaan sha Taraba man mngu a mchiem iyol... u fa nahan <b>gàà?</b> U fa kwagh u a lu zanhemen <b>yòò?</b>
<b>English Translation:</b> I greeted him, “Good afternoon?...or is he not interested in answering the question? Have you arrived? Or are you also a visitor?	<b>English Translation:</b> Has the son of Ithoughol alighted from the vehicle now? Have you met him at Gbajimba at all? Are students coming to visit you? Does this land belong to us?	<b>English Translation:</b> Has this herdsmen-induced crisis ended now? I want to go to Taraba but Iam afraid...do not you know this? Do you know what is going on?

**Source:** Field Study, 2014.

Kwande and Ukum sociolects of Tiv speakers use the falling tune in asking questions. On the contrary, speakers of Iharev sociolect use the rising tune in the same situation. There is, therefore, a manifestation of a rule in Kwande and Ukum sociolects in the extract from the above data; that in asking questions, the falling tune is used. In Iharev sociolect, it is the rising tune that is used. This shows that there is variation in the application of phonological rules and resources of Tiv by the speakers of these sociolects of the language. This, in turn, causes variations in the use of the language among its speakers.

#### **4.2(d) Deletion of Voiceless Palato-aveolar Fricative /ʃ/**

The table below shows the deletion of voiceless palato-aveolar fricative /ʃ/ among speakers of Kwande, Iharev and Ukum sociolects studied.

**Table 4.9: Deletion of /ʃ/ among Kwande, Iharev and Ukum Sociolects**

<b>Kwande</b>	<b>Iharev</b>	<b>Ukum</b>
...yan da tee atsaka la <b>sha</b>	... nomon nyin di yam iyou	<b>Kasii</b> mban ka <b>kasii</b> Ukum
Ada, ka <b>sha</b> Kyume ga, u ôr	<b>hin</b> Agagbe... mbi	jee? Shin ka <b>kasii</b> <b>Masii</b> ... alu
ka <b>shami</b> ga ... u tee atsaka	humbadoon a mbi Atesi yange	<b>Masii</b> ga yô alu <b>kasii</b> .
shon ka <b>sha</b> nyi?	yam <b>ha</b> Adaka la.... Wa you	<b>Hyarii</b> ...
	ki <b>vesin</b> kira <b>ha</b> akpu ne kume	
<b>English Translation:</b> That	<b>English Translation:</b> Your	<b>English Translation:</b> Are
day he/she went and sold the	husband went and bought	these Ukum women at all? Or,
potatoes at Ada, not at	yams at Agagbe...which is	are they <b>Masii</b> women?...If
Kyume, you are not right...at	better than the ones Atesi	they are not <b>Masii</b> women,
what rate would you sell the	bought at Adaka...	then they are certainly
potatoes?		<b>Hyarii</b> ...

**Source:** Field Study, 2014.

Data in the above table show that speakers of Iharev sociolect, unlike those of Kwande and Ukum sociolects, tend to delete or omit voiceless palato-aveolar fricative when it occurs before voiceless glottal fricative in word initial positions.

#### **4.2(e) Deletion of /e/ among Kwande, Iharev and Ukum Sociolects**

Table 4.10 below shows sociolects variations among speakers of the three sociolects under investigation in terms of deletion of the /e/ vowel sound in particular phonological environment in the course of oral speech production.

**Table 4.10: Deletion of /e/ among Kwande, Iharev and Ukum Sociolects**

<b>Kwande</b>	<b>Iharev</b>	<b>Ukum</b>
Ka kwatakerada u mver mer, prinspa <b>angerem</b> /ŋerem/ washika sha kwagh u wan ne...ka an nan haa <b>mngerem</b> /mŋerem/ sha mi fele-fele ne?	Man wa nena ve iyue shon i lu <b>mngerem-mngerem</b> /m- ŋremm-ŋrem/ nahan? I kôruu ga cii.	Nguseer haam <b>mngerem</b> /m- ŋrem/ iyol nahan ngerii mo iyol ya... <b>Aônduwasi</b> va <b>ngerem</b> washika yôô... ya de <b>terem</b> /trem/ mo.
<b>English Translation:</b> Is it the piece of paper I kept for the principal to write a letter for me about the issue of this child? ...who poured water on it so soon?	<b>English Translation:</b> Why is the soup so watery like this? It is not thick at all!	<b>English Translation:</b> I feel thrilled as Nguseer poured the water on my body... <b>Aônduwasi</b> , come and write a letter for me...so stop mentioning my name.

**Source:** Field Study, 2014.

In Ukum sociolect, whenever the /e/ vowel occurs between consonants it is deleted or omitted in articulation. This is not the case in Kwande and Iharev sociolects where the sound is pronounced when it occurs in the environment. This can be seen in the extracts in the table above. There is the rule of deletion or assimilation of the /e/ vowel in oral production in Ukum sociolects whenever it occurs between /ŋ/ and /r/ consonants. This does not apply in Iharev and Kwande sociolects.

#### **4.2f Deletion of Voiceless Labial Velar Approximant /w/ among Kwande, Iharev and Ukum Sociolects**

The table that follows shows evidence of variation among Kwande, Iharev and Ukum sociolects of Tiv in terms of deletion of /w/ consonant among speakers.

**Table 4.11: Deletion of Voiceless Labial Velar Approximant /w/ among Kwande, Iharev and Ukum sociolects**

Kwande		Iharev		Ukum	
...kam ken je er <b>ura</b> /ura/ u a	Nyin Anyim	<b>undu</b> /undu/ior	... <b>wura</b> /wula/ nôô je <b>zuwa</b>		
va nôô nahan <b>Terundu</b>	hin pe i lu haan ishangen la	/dzuwa/ ga... <b>Terwundu</b>			
/te:undu/. ... kpev ne ngu a	yem kwagh na. <b>Mundu</b> /m-	/te:wundu/ ôrum er <b>wuna</b>			
<b>urum</b> /urum/ tsebee-tsebee ...	undu/u nyin <b>undu</b> ior la ka un	/wuna/ wou la u yôhôô nyin			
a taver ishe je <b>zua</b> /dzua/ ga...	nyin va a zaiyol ye shachiu la.				
za da gber andar a <b>ure</b> /ule/ la	mba PDP nyin ve nôô <b>ura</b> /ula/				
va ami.	u nyar man ishor i tsenji ngôôr				
	ga.				
<b>English</b>	<b>Translation:</b>	<b>English</b>	<b>Translation:</b>	<b>English</b>	<b>Translation:</b>
Terundu, there is an indication	Yesterday, Anyim left the	was too much of			
that it will surely rain	people at the polling station	rainfall...Terundu, tell			
later...this he-goat is very	and went away. His leaving	him/her about your barn that			
sturdy...it is very	the polling station caused the	collapsed last night.			
expensive...go and get those	problem as the PDP members				
palm fronts and bring them	came, spent a lot of money				
here.	and suddenly changed the				
	voting pattern.				

**Source:** Field Study, 2014.

Speakers of the Ukum sociolect do not delete the voiceless labial velar approximant /w/ when it precedes the voiced alveolar roll /r/ or the /a/ vowel. This is not the case in Kwande and Iharev sociolects as can be seen in the data presented in the above table (see appendix ii ahead). The information here prove that the rule that generates the pronunciation of the words: *ura* /ura/, *zua* /dzua/, *Terundu* /te:undu/, etc is consonant deletion as the /w/ is deleted whenever it appears before /r/ or /a/ vowel.

#### 4.2g Deletion of /j/ among Kwande, Iharev and Ukum Sociolects

The table below shows evidence of variation among speakers of the sociolects under investigation with respect to deletion of the consonant /j/ among Kwande, Iharev and Ukum sociolects.

**Table 4.12: Deletion of /j/ among Kwande, Iharev and Ukum Soialects**

Kwande	Iharev	Ukum
u fa kwagh la kumau ga... mbakuranilev vea va heen or môm-môm kpa a <b>yina/jina/</b> a nan ga cii. Wea soo yô, pine <b>Yina/jina/</b> a ôruu kwagh u ka ve er yô...un yô a fa kwagh ve.	De me yila u <b>/ila/</b> ... credii yina <b>/inam/</b> ke foon...ior mbagen mba yilan <b>/ilan/</b> or ga saa di... Mo u kwagh a yinan <b>/inan/</b> mo ga je kpa.... Na Myina <b>/m-ina/</b> nyarerii a di yamuu credii shun....	...iyô yina-a-yina <b>/jina:jina/</b> sha Kyado nyian... kaa háá sha kwaghyina <b>/kwa:jina/</b> ... shin Mbawar yô munguu u yisan <b>/jisan/</b> hingir tindi....
<b>English Translation:</b> You do not have enough wisdom ... if the herdsmen happened to come here nobody will find it easy at all. If you like ask Yina to tell you what they have been doing to them.	<b>English Translation:</b> Let me call you... even me I have insufficient credit on my phone ...other people do not call anybody unless... even me that do not have enough... give Myina money to go and buy airtime for you.	<b>English Translation:</b> Yams were in short supply at Kyado today... get away from there. They always have insufficient person ...In Mbawar, plugging of unripe mangoes and keeping them to ripe has become a law....

**Source:** Field Study, 2014.

In Iharev sociolects, the voiceless palatal approximant /j/ is deleted or omitted in oral production of words where it occurs before /i/ vowel or voiced bilabial nasal /m/. As exemplified in the extract, in Kwande and Ukum sociolects the sound is not deleted or omitted in the articulation of words when it occurs in the same phonological environment.



## 4.2h Insertion of Voiceless Palatal Approximant /j/ among Kwande, Iharev and Ukum

### Sociolects

The insertion of /j/ consonant in the extracts from live recorded speeches of informants from the areas being studied as shown in the following table indicates variation among the sociolects.

**Table 4.13: Insertion of /j/ among Kwande, Iharev and Ukum Sociolects**

Kwande	Iharev	Ukum
Gber de <b>aie</b> /aie/, u za Koti hammashie? <b>Ioroo</b> /iɔrɔ:/ kpa yange môm u za ga... u fa kwagh u sha <b>Ior</b> /iɔ:/ kpa ga. De aie, <b>Iorchir</b> gba ikyaren i baatisima ga.	Kwase u <b>Iortyôm</b> ngu e kanshio... ngu e <b>ie</b> wan ga tsô a gba di nan mbakôrunmar itsan tsô... Aôndo A wase wan a de kpeen ken u ya hi kwa ne ga.	Kwagh u Ngôhide nyin ôr la ka <b>ayie</b> /ajie/ purututu. <b>Iyor</b> kera mba a mimi you ga. Yange la Kahumban yar abum na u a kaha sha <b>iyoo</b> /ijɔ:/ la ve kaa er Sen. <b>Iyorkegh</b> Saror ngu va sôrun ityô na ye.
<b>English Translation:</b> Gber, stop lying. When did you go to Koti? You have not been to Ior for even one day...you do not know even a little thing. Iorchir did not fail the baptism examination.	<b>English Translation:</b> Iortyom's wife is not able to push during labour so she makes the midwives to suffer. May God help so that this time the foetus will not die in the womb.	<b>English Translation:</b> What Ngôhile said yesterday was all lie. People are no longer truthful. Even on the day that Kahumban was working on her groundnuts farm, she told us that Sen. Iyorkegh Saror will visit his clansmen.

**Source:** Field Study, 2014.

In Ukum sociolect, the voiced labial approximant /j/ is inserted whenever it is preceded by either the /a/ or /i/ vowel sound as discerned in the table. This is contrary to Kwande and Iharev sociolects where no substitution is done as exemplified in the information.

The data above show that the consonant insertion comes into operation in Ukum sociolect in a phonological environment where the /j/ comes before the /i/ or /a/ vowel. This rule does not operate in Kwande and Iharev sociolects as no insertion is made in the same environment.

#### 4.2i Substitution of Voiceless Alveolar Affricate /dʒ/ with Voiced Bilabial Plosive /d/

The table that follows shows evidence of substitution of /dʒ/ with /d/ indicating variation among Kwande, Iharev and Ukum sociolects of Tiv.

**Table 4.14: Substitution of /dʒ/ with /d/ among Kwande, Iharev and Ukum Sociolects**

Kwande	Iharev	Ukum
...ka <b>zegeor</b> /zegeɔ:/ er we nahan ulu nan ishe i iba chinkafa nahan yee? Seer, agande ga kpa nam Naila dubu pue-kar-uhar mteeu, m yem kwaghwan.	Hii nan ve u <b>zengem</b> /dzeŋem/ <b>zege</b> /dzege/ adikpo hi iywenge yum nahana? Or kpeu we?  <b>English Translation:</b> Why did you tightly tied head-tie round your waist? Are you bereaved?	Kasua u Afia ngu <b>zegenan</b> /zegeɲan/ yum ga, Kyado humba nguun <b>zegenan</b> /zegeɲan/ a na kwa imôngo.  <b>English Translation:</b> Afia market is not big perse. Kyado is far bigger than it.
groundnuts? Make it twelve thousand naira, I will sell it to you and go away.		

**Source:** Field Study, 2014.

From the data in the above table, it can be seen that speakers of Kwande and Ukum do not substitute voiceless alveolar affricate with voiced bilabial plosive when it precedes the /e/ vowel as seen in the table.

### **4.3 Presentation and Analysis of Data on Lexical Variations among Kwande, Iharev and Ukum Sociolects of Tiv**

#### **4.3.1 Differences among the sociolects of Tiv under Consideration**

Data in the table that follows show variations among the sociolects of Tiv under our consideration.

**Table 4.15 Phonological, Lexical, Syntactic and Spelling Differences among Kwande, Iharev and Ukum Sociolects of Tiv**

<b>Differences</b>	<b>No. of Respondents</b>	<b>Percentage (%)</b>
Sound	41	48
Words	36	42
Syntax	10	11
<b>Total</b>	<b>86</b>	<b>100</b>

**Source:** Field Study, 2014

Data in Table 4.2 above indicate that 41 respondents, representing 48% of the total number of respondents are of the opinion that variation among the sociolects of Tiv under the study is phonological in nature. Thirty-six respondents representing 42% of the total number of the respondents agreed that variation in the sociolects is expressed in terms of lexical items (words). Ten of the respondents (11%) are of the view that variation among the sociolects is syntactical. This implies that variations among the sociolects of Tiv under our investigation are expressed in multiple ways among the users of the language.

#### **4.4 Reasons for Sociolectal Differences among Kwande, Iharev and Ukum**

Information in the table below shows the factors responsible for dialectal differences among speakers of the sociolects under the research.

**Table 4.16 Factors Responsible for Sociolectal Differences among Kwande, Iharev and Ukum**

<b>Reasons</b>	<b>No of Respondents</b>	<b>Percentage of Respondents</b>
Mistakes	28	33
Innovations in language use	13	15
Influence of neighbouring languages	39	45
Long distance	4	7
<b>Total</b>	<b>86</b>	<b>100</b>

**Source:** Field Study, 2014.

The information provided by the respondents regarding the factors responsible for differences, as seen in the Table above, show that 39 of the informants, representing 45% of the informants see tolerating mistakes made by language speakers to linger on as a cause of variations. Other informants (28 of them, amounting to 33% of the total respondents) are of the opinion that variations among speakers of the sociolects are caused by innovative language use. Thirteen respondents, representing 15% of the total number of respondents are of the notion that the variations were caused by the influence of neighbouring languages on Tiv. Four (4) of the informants (representing 7% of the total number of respondents), view variations as products of physical distance (long distance) among speakers of the various sociolects.

#### **4.5 Implications of Sociolectal Differences on the Speakers/Learners of Tiv**

The information below shows the implications of the variations on the speakers or learners of Tiv.

**Table 4.17: The Implications of Sociolectal Differences on the Speakers/Learners of Tiv**

<b>Implications of Variations</b>	<b>No of Respondents</b>	<b>Percentage of Respondents</b>
Break in communication	38	44
Curiosity	35	41
Suspicion/discrimination	13	15
<b>Total</b>	<b>86</b>	<b>100</b>

**Source:** Field Study, 2014.

The information in the Table above indicates that variations among the three sociolects of Tiv under consideration have implications on the speakers or learners of the language. Thirty-eight respondents, representing 44% of the total respondents to the question, are of the view that the variations cause break in communication among Tiv speakers. Thirty- five informants were of the opinion that the variations result to inquisitiveness among the speakers, while 13 respondents (representing 15% of the total number of informants) are of the view that variations among speakers of the dialects cause mistrust and discrimination.

#### **4.6 Language and Sociolects Spoken by Respondents**

All the study subjects from the areas under investigation speak their native dialects. This indicates that the information gathered from them can be relied upon to address the concerns of the study.

#### **4.7 Presentation and Analysis of Word List from the Questionnaire and Live Speech Recordings Showing Lexical Variations among Kwande, Iharev and Ukum Sociolects**

Data on lexical variations among Kwande, Ukum and Iharev sociolects of Tiv were obtained by the researcher from the areas by means of asking the respondents the different words they used in their daily interactions. The data are presented in a tabular form below to show the differences that are expressed among the three sociolects of the language.

##### **4.7.1 Lexical Variations among Speakers of Kwande, Ukum and Iharev Sociolects**

The table that follows shows lexical variations among Kwande, Ukum and Iharev sociolects.

**Table 4.18 Showing Lexical Variation among Kwande, Ukum and Iharev Sociolects**

<b>Kwande</b>	<b>Iharev</b>	<b>Ukum</b>	<b>English Equivalents</b>
<i>Kyôhô/kwaghman</i>	<i>msôrum</i>	<i>tashi</i>	alcohol
<i>Lihen</i>	<i>niembe/lyembe</i>	<i>lehen</i>	length
<i>Akpenga</i>	<i>ayakpa/anar</i>	<i>Kujira/achagh</i>	stool
<i>Ijende</i>	<i>Ikyar/huror</i>	<i>boki</i>	friend
<i>Pocho</i>	<i>Mzumba/ahôm</i>	<i>ahôm</i>	stew
<i>Ihongo</i>	<i>Iaven</i>	<i>Shiva</i>	stage
<i>Andii</i>	<i>iwasua/manlen</i>	<i>iwakwakwa/iwamnger</i>	aqua cricket

**Source:** Field Study, 2014.

The table above shows that lexical differences are found among the sociolects of Tiv under consideration. Whereas the speakers of Kwande sociolect's word for alcohol are *kyôhô/kwaghman*, the speakers of Iharev sociolect call it *msôrum*. The Ukum sociolect speakers call it *tashi*. In a situation where a verbal interaction takes place between the speakers of Kwande who call alcohol *kyôhô* with say, an Iharev speaker in whose sociolects it is called *msôrum*, break in communication, confusion and even discrimination are likely to occur. These phenomena are likely to occur in a related or same situation where a speaker of Kwande sociolect calls *andii* (aqua cricket) in an interaction with either a speaker of Iharev or Ukum sociolect whose words for it are *iwasua/manlen* and *iwakwakwa/iwamnger*, respectively.

#### **4.7.2 Synonyms in the Sociolects**

Tables (a, b and c) below show evidence of the existence of synonyms among Kwande, Iharev and Ukum sociolects

**Table 4.19(a)**

<b>Kwande Sociolect</b>	<b>English</b>
<i>Ibumegh/iyuusugh</i>	foolishness
<i>Ate/tsum</i>	common hut
<i>Kyôhông/kwaghman</i>	alcohol
<i>Shiôr/ye</i>	girlfriend

**Table 4.19(b)**

<b>Iharev Sociolect</b>	<b>English</b>
<i>Jiiligh/yuanegh</i>	foolishness
<i>Atungwa/agan</i>	frog
<i>Ayakpa/anar</i>	stool (seat)
<i>Iwasua/manlen</i>	aqua cricket
<i>Niembe/lyembe</i>	length
<i>Se/so</i>	we
<i>Shighe/shika</i>	time

**Table 4.19(c)**

<b>Ukum Sociolect</b>	<b>English</b>
<i>Ikyar/nduhar</i>	big hoe
<i>Achagh/kujira</i>	stool (seat)
<i>Iwakwakwa/iwamnger</i>	aqua cricket

The information in Tables 4.7 (a, b and c) above, show that there is a significant existence of synonyms in all of the sociolects being studied. The data shown above indicate the existence of synonyms in the sociolects. It also shows that synonyms are more pronounced in Iharev sociolect than they are in Kwande and Ukum sociolects. This implies the existence of similarity among the sociolects under the study.

#### **4.7.3 Nominal Variations among Kwande, Iharev and Ukum Sociolects**

The data in the following table expresses nominal variations among the speakers of the sociolects of Tiv under consideration.

**Table 4.20: Nominal Variations Kwande, Iharev and Ukum Sociolects**

<b>Kwande</b>	<b>Iharev</b>	<b>Ukum</b>	<b>English Equivalent</b>
<i>gbodi</i>	<i>gyande</i>	<i>tue</i>	<b>dried okra soup</b>
<i>ibumegh/iyuusugh</i>	<i>jüiligh/yuanegh</i>	<i>Tyubulugh</i>	<b>foolishness</b>
<i>akpenga</i>	<i>ayakpa/anar</i>	<i>kujira/achagh</i>	<b>stool</b>
<i>loba</i>	<i>mda</i>	<i>donko</i>	<b>catapult</b>
<i>agbegi</i>	<i>agbur</i>	<i>gbila</i>	<b>ridge</b>
<i>kyôhô/msôren</i>	<i>msôrum</i>	<i>tashi</i>	alcohol
<i>lihen</i>	<i>niembe/lyembe</i>	<i>lehen</i>	<b>length</b>
<i>atengô</i>	<i>atungwa/agan</i>	<i>atungwa</i>	frog
<i>pocho</i>	<i>mzumba/ahôm</i>	<i>ahôm</i>	<b>stew</b>
<i>jende</i>	<i>kyaa</i>	<i>boki</i>	friend
<i>gbôôla</i>	<i>kokulo</i>	<i>gbôulô</i>	padlock
<i>ishyôô</i>	<i>keghkegh</i>	<i>keghkegh</i>	gullet (of a fowl)
<i>ikyônough</i>	<i>agbajen</i>	<i>kpenga</i>	<b>chair</b>
<i>ndaregh/gbaregh</i>	<i>jimba</i>	<i>fyarem</i>	waywardness
<i>agôô</i>	<i>jande</i>	<i>gogo</i>	ladder
<i>ikyar/nduhar</i>	<i>gbaa</i>	<i>ikyar</i>	big hoe
<i>borogo</i>	<i>godo</i>	<i>bagidi</i>	<b>blanket</b>
<i>gumkwase</i>	<i>anyekwase</i>	<i>iniunkwase</i>	young woman
<i>ihongo</i>	<i>iaven</i>	<i>shiva</i>	stage
<i>andii</i>	<i>iwasua/manlen</i>	<i>iwakwakwa/iwamnger</i>	<b>aqua cricket</b>

**Source:** Field Study, 2014.

As depicted in the table above, lexical differences abound among Kwande, Iharev and Ukum sociolects. It was observed that the word *gyande*, used in both Kwande and Iharev sociolects, refers to different things in the sociolects. Whereas it means *sliced and dried okra* (that is pound into powder and prepared as draw soup) in Kwande sociolect, it refers to the okra soup that is sliced and dried (not pound into powder). Speakers of Iharev sociolect call it *nôôn gyande*; a



name that is so strange to the speakers of Kwande and Ukum sociolects. Speakers of Ukum who refer to *gyande* as *tue* in their sociolect understand when they hear the speakers of Kwande call it *gbodi*.

Similarly, the word *bume* which is a verb; the nominal form of which is *ibumegh*, or *yuusu*; the nominal form of which is *iyuusugh* in Kwande sociolect pose no serious misunderstanding among the speakers of Ukum and Iharev sociolects. But the Iharev sociolect speakers' words for the same thing (*jii/yuan*; the noun forms of which are *jiiliigh* and *yuanegh*, respectively) are not understood by the speakers of Kwande and Ukum sociolects. The word *akpenga* in Ukum means *chair*. In Kwande, it means stool (a seat). *Ayakpa* or *anar*, which are the names for stool as used in Iharev sociolects, mean different things in Kwande. Whereas *ayakpa* in Kwande is a container in which the traditionally prepared beniseed or groundnuts suace is preserved or served, *anar* refers to early teething in children. The implication here is that if a speaker of Kwande says to the speaker of Iharev *Za tôô ayakpa va nam* meaning 'Go and fetch a container in which the traditionally prepared beniseed or groundnuts suace is stored or served and bring it to me,' the speaker of Iharev is likely to go and bring a stool for him. *Achagh*, the object used in making mature and tall grasses to lie flat on the ground to ease weeding for making mounds for yam planting in Kwande, means stool in Ukum sociolect.

The word *nduhar* means big hoe in Kwande sociolect. But the same word means a small-hoe in Iharev sociolect. This implies that a Tiv speaker of Iharev sociolect who is not aware of this difference is likely to confuse the big hoe being referred to in Kwande for a small hoe. *Loba* and *donko*, names for catapult in Kwande and Ukum, respectively, do not cause misunderstanding to the speakers of the sociolects. But *mda*, which is the name for the same object in Iharev, is not understood by the speakers of Kwande and Ukum sociolects.

Similarly, the words for ridge (*agbur*, *agbegi* and *gbila*) in Iharev, Kwande and Ukum, respectively, tend to create problem of misunderstanding among the sociolects speakers. The words for alcohol, *msôrum/msarem* in Iharev, *ikyôhôm/msôren* in Kwande and *tashi* in Ukum sociolects do not impede understanding among the speakers of the sociolects in spite of the differences. The same thing applies to the words for length (*lihen* in Kwande, *niembe/lyembe* in Iharev and *lehen* in Ukum). *Ahôm* (word for stew in Iharev and Ukum sociolects is not misunderstood by the speakers of Kwande despite the fact that they call it *pocho*. *Ahôm* in Kwande refers to fats. But *mzumba*, which is another name for stew in Iharev, causes misunderstanding and break in communication to the speakers of Kwande and Ukum. Each of the three sociolects has different names for waywardness: *ndaregh/gbaregh* in Kwande, *jimba* in Iharev and *fyarem* in Ukum. *Jimba* is understood by all the speakers of all the sociolects but *ndaregh/gbaregh* is not understood by the speakers of Iharev and Ukum sociolects.

In the same vein, the word *fyarem* is uncomprehensible to the speakers of Iharev and Kwande. *Gbajen* in Iharev and *ikyônough* in Kwande are understood to mean chair in all the sociolects. But *akpenga* among Kwande speakers means stool, not chair as it is the case among the speakers of Ukum who call it *achagh*. There is confusion and misunderstanding in a situation where a speaker of Kwande interacts with an Ukum speaker. If, for example, a speaker of Ukum tells someone from Kwande *Va nam achagh* meaning ‘Come and give a stool,’ the receiver of the message is likely to bring him a long stick that is used in pressing grasses to the ground to ease weeding which is called *achagh* or *agahyande* in Kwande sociolect.

In a similar manner, the word *borogo* and *godo* in Kwande and Iharev, respectively, meaning blanket pose no comprehension challenge to speakers of the three sociolects but the word *bagidi*

(a word for blanket) in Ukum dialect of Tiv is not easily understood by speakers of Kwande and Iharev sociolects.

In a related development, words such as *andii*, *manlen/iwasua* and *iwakwakwa/iwamnger* for aqua cricket in Kwande, Iharev and Ukum sociolects, respectively, impede understanding to the speakers of the sociolects due to lexical differences. Kwande speakers' word for dragon fly (*iminama*) is understood by Iharev and Ukum sociolects. But the Ukum and Iharev's words (*maanakaka* and *manakaka*), respectively, for dragon fly is strange to the speakers of Kwande. But they are not to Iharev and Ukum speakers. The word *atyever* (a type of vegetable) does not create understanding problem to the speakers of Iharev and Kwande. But the name for it in Kwande which is *adigbor* creates problem of break in communication to the speakers of Iharev and Ukum just like the word (*geraga*) in Iharev creates problem of understanding to the speakers of Ukum and Kwande.

#### **4.7.4 Verbal Variation among Kwande, Iharev and Ukum Sociolects**

Table 4.21 below shows verbal variations found among Kwande, Iharev and Ukum sociolects of Tiv.

**Table 4.21: Verbal Variation among Kwande, Iharev and Ukum Sociolects**

<b>Kwande</b>	<b>Iharev</b>	<b>Ukum</b>	<b>English Equivalents</b>
<i>kende</i>	<i>pase</i>	<i>gbihi</i>	<b>set free</b>
<i>er</i>	<i>ngohol</i>	<i>vôsu</i>	to marry (a wife)
<i>vine</i>	<i>vine</i>	<i>mine</i>	dance
<i>kombe</i>	<i>hula</i>	<i>gber</i>	clear (farnland)
<i>nyôngese</i>	<i>nyôgusu</i>	<i>yevese</i>	run
<i>kende</i>	<i>bum</i>	<i>tuhwa</i>	to swear
<b><i>menashima</i></b>	<b><i>hungur</i></b>	<b><i>guve</i></b>	<b>forget</b>
<b><i>chir</i></b>	<b><i>vingir</i></b>	<b><i>viishi</i></b>	<b>close (in making ridges)</b>
<i>nder</i>	<i>mough</i>	<i>nder</i>	wake-up
<i>haa</i>	<i>ta</i>	<i>ta</i>	contribute
<i>nôôn</i>	<i>Soon</i>	<i>nyôrun</i>	arrived

**Source:** Field Study, 2014.

As can be seen in Table 2 above, there is the existence of sociolectal differences in the use of verbs. The verb *kende* which means ‘Set free’ in Kwande is *pase* and *gbihi* in Iharev and Ukum, respectively. The expression *Kende wan la a yem kwagh na* in Kwande meaning ‘Set that boy free to go’ cannot be easily understood by the speakers of Iharev and Ukum who use different words with the same meaning for it. The word *guve*, which means ‘to forget’ in Ukum sociolect, causes misunderstanding to speakers of Iharev and Kwande sociolects, just like *menashima* the name for the phenomenon does to the speakers of Iharev and Ukum. The word *hungur* which means ‘to forget’ in Iharev sociolect is understood by all the speakers of the sociolects. *Chir* and *vingir* which are words that mean ‘to round up a ridge’ when making a ridge in Kwande and Ukum, respectively, do not constitute an understanding barrier to the speakers of the three sociolects. The word for it (*viishi*) in Ukum sociolect, however, creates misunderstanding to the

speakers of Kwande and Iharev. These examples prove that there are differences among the sociolects in terms of nominal lexical items.

#### 4.7.5 Interjectional Variation among Kwande, Iharev and Ukum Sociolects

The table below shows the dialectal differences with regards to interjections among the sociolects being studied.

**Table 4.22: Interjectional Variations among Kwande, Iharev and Ukum Sociolects**

Kwande	Iharev	Ukum	English Equivalents
<i>gbe!</i>	<i>gbegidi!</i>	<i>gbô!</i>	interjection
<i>kpash!</i>	<i>kpei!</i>	<i>kpeish!</i>	interjection
<i>wu!</i>	<i>uwu!</i>	<i>uuwu!</i>	Interjection

**Source:** Field Study, 2014

The data in Table 4.22 above show the differences in interjections that exist among Kwande, Iharev and Ukum sociolects of Tiv.

#### 4.7.6 Adjectival Variation among Kwande, Iharev and Ukum Sociolects

Data in the following table show the existence of lexical variation among the sociolects with respect to adjectives.

**Table 4.23: Showing Adjectival Variations among Kwande, Iharev and Ukum Sociolects**

Kwande	Iharev	Ukum	English Equivalents
<i>kpuaa</i>	<i>cion</i>	<i>cuku</i>	Small
<i>bume/yuusu</i>	<i>jii/yuan</i>	<i>tumbugh</i>	fool (adjective)
<i>twase</i>	<i>fele</i>	<i>fese</i>	Fast

**Source:** Field Study, 2014.

Information in the preceding table exemplified the differences among Kwande, Iharev and Ukum sociolects in their use of adjectives.

#### 4.7.7 Prepositional Variations among Kwande, Iharev and Ukum Sociolects

The table that follows shows lexical variations, with respect to prepositions among Kwande, Iharev and Ukum sociolects of Tiv.

**Table 4.24: Prepositional Variations among Kwande, Iharev and Ukum Sociolects**

Kwande	Iharev	Ukum	English Equivalents
<i>Keregh</i>	<i>Ker</i>	<i>Kimi</i>	In
<i>Shin</i>	<i>Hin</i>	<i>Shimi</i>	Inside

**Source:** Field Study, 2014.

Information in the preceding table exemplified the differences among Kwande, Iharev and Ukum sociolects in their use of prepositions.

#### 4.7.8 Synonyms among Kwande, Iharev and Ukum Sociolects

The table that follows shows synonyms among the sociolects studied.

**Table 4.25: Synonyms among Kwande, Iharev and Ukum Sociolects**

S/No.	Kwande	Iharev	Ukum	English
1.	<i>akônge /akɔ:ŋe/</i>	<i>akôngu /akɔ:ŋu/</i>	<i>akôngu /akɔ:ŋu/</i>	surrounding
2.	<i>atengô /ateŋɔ:/</i>	<i>atungwa/ atunŋwa/</i>	<i>atungô /atuŋɔ:/</i>	frog
3.	<i>anieni /anieni/</i>	<i>uniani /unieni/</i>	<i>anieni /anieni/</i>	eight
4.	<i>nyôngese /nyɔ:ŋese/</i>	<i>nyôngusu /nyɔ:ŋusu/</i>	<i>nyôngusu /nyɔ:ŋusu/</i>	run
5.	<i>sônge /sɔ:ŋe/</i>	<i>sôngu /sɔ:ŋu/</i>	<i>sôngu /sɔ:ŋe/</i>	slaughter
6.	<i>kimbi /kimbi/</i>	<i>timbi /timbi/</i>	<i>kimbi /kimbi/</i>	pay
7.	<i>didoo /didɔ:/</i>	<i>dedoo /dedɔ:/</i>	<i>doodoo /dɔ:dɔ:/</i>	very good
8.	<i>gbe!</i>	<i>gbedi!</i>	<i>gbegidi!</i>	exclamation
9.	<i>kpei! /kpei/</i>	<i>kpeish! /kpeif/</i>	<i>kpash! /kpa:f/</i>	exclamation
10.	<i>wu! /wu/</i>	<i>uwu! /uwu/</i>	<i>uuwu! /uuwu/</i>	exclamation

**Source:** Field Study, 2014.

Data in Table 4.25 show the existence of lexical similarity among the sociolects under consideration. More examples are found in Appendix II of the study. This indicates the existence

of mutual intelligibility among the sociolects. It also shows that the sociolects are the speech forms of Tiv.

#### 4.7.9 Homographs among Kwande, Iharev and Ukum Sociolects

The following table shows words that have the same spelling yet are pronounced differently among the speakers of the Tiv sociolects being studied (Kwande, Iharev and Ukum).

**Table 4.26: Homographs among Kwande, Iharev and Ukum Sociolects**

Word	Kwande	Iharev	Ukum	English
<i>wagh</i>	/wa:/	/wagh/	/ijwa:/	river
<i>yila</i>	/jila/	/ila/	/yila/	call
<i>hegen</i>	/higɔn/	/ahegele/	/hɔ:ɡɔn/	now
<i>Aôndo</i>	/aɔ:nde/	/aɔ:ndu/	/aɔ:ndu/	God
<i>shachiu</i>	/ʃaʃiu/	/haʃiu/	/ʃa:ʃiu/	because
<i>hen</i>	/hi/	/he/	/hen/	to
<i>dodoo</i>	/didɔ:/	/didɔ:/	/didɔ:/	Very good
<i>kimbi</i>	/kimbi/	/timbi/	/kimbi/	pay
<i>sôngo</i>	/sɔ:ŋe/	/sɔ:ŋu/	/sɔ:ŋu/	slaughter
<i>akôngo</i>	/akɔ:ŋe/	/akɔ:ŋu/	/akɔ:ŋu/	surrounding
<i>hwav</i>	/hwa:/	/hwagh/	/hwa:/	wrestling
<i>tile</i>	/tile/	/kile/	/tile/	Wait

**Source:** Field Study, 2014.

The information contained in the table (Table 4.18) demonstrated similarity in word-spelling among the sociolects of Tiv. It also shows that in spite of the similarity in word-spelling, there exist variations in the pronunciation of the words among the speakers of the sociolects. These variations in pronunciation are as a result of variations in the application of the phonological rules of combination in the language. The variations have the tendency of generating confusion, suspicion or curiosity among the speakers of the sociolects. For example, the substitution of /k/

with /t/ in the articulation of *kimbi* and *kile* (to pay and wash, respectively) has the tendency to give rise to curiosity and confusion between Kwande and Iharev speakers of Tiv.

#### **4.8 Syntactic Variations among Kwande, Iharev and Ukum Social Dialects of Tiv**

Data obtained through live speech recording and observation of conversations in natural speech contexts indicate that there exist syntactic variations among Kwande, Ukum and Iharev studied.

The data and the differences they show are presented and analyzed as follows:

##### **4.8.1 Deletion or Omission of Auxiliary Verb Forms among Kwande, Iharev and Ukum Sociolects**

As shown in the table below, there is variation in the deletion or omission of auxiliary verbs among the sociolects under the investigation.



**Table 4.27: Deletion or Omission of Auxiliary Verb Forms among Kwande, Iharev and Ukum Sociolects**

<b>Kwande and Ukum</b>	<b>Iharev</b>
<p>i (a) Mbakor, <b>ka ve</b> kaa er.  Mbakor (noun) ka (aux verb) ve (pronoun) kaa (main verb) er (pronoun).  <b>Direct Translation:</b> Mbakor, they do say that  <b>English Translation:</b> Mbakor, do say that</p>	<p>i (b) Mbakor, <b>mba</b> kaa er.  Mbakor (noun) <b>mba</b> (pronoun) kaa (verb) er (pronoun).  <b>Direct Translation:</b> Mbakor, they say that  <b>English Translation:</b> Mbakor, do say that</p>
<p>ii (a) Gbaeren, <b>ka a</b> kaa er.  Gbaeren (noun) ka (aux verb) a (pronoun) kaa (main verb) er (pronoun).  <b>Direct Translation:</b> Gbaeren do he say that  <b>English Translation:</b> Gbaeren do say that</p>	<p>ii (b) Gbaeren, <b>ngu e</b> kaa er.  Gbaeren (noun) ngu (auxiliary verb) e (auxiliary verb) kaa (main verb) er (pronoun).  <b>Direct Translation:</b> Gbaeren do he say that  <b>English Translation:</b> Gbaeren do say that</p>
<p>iii (a) Tersoo <b>ka a</b> sôô won na fele-fele.  Tersoo (noun) ka (auxiliary verb) a (pronoun) sôô (main verb) won (noun) na (pronoun) fele-fele (adjective).  <b>Direct Translation:</b> Tersoo do he visits in-law his frequently.  <b>English Translation:</b> Tersoo visits his in-law frequently.</p>	<p>iii (b) Tersoo <b>ngu e</b> sôô won na fele-fele.  Tersoo (noun) ngu (auxiliary verb) e (pronoun) sôô (main verb) won (noun) na (pronoun) fele-fele (adjective).  <b>Direct Translation:</b> Tersoo do he visits in-law his frequently.  <b>English Translation:</b> Tersoo visits his in-law frequently.</p>
<b>Source:</b> Field Study, 2014.	

As it can be seen in the direct translation in i (a), Mbakor (referring to indigenes or people of Mbakor descent) which is a noun, is proceeded by *ka* which is an auxiliary verb in the phrase as expressed in Kwande and Ukum sociolects is deleted or omitted in the same expression in the Iharev sociolect. The same thing applies to the phrase in ii (b) where the same *ka* is deleted or

omitted. Where the auxiliary verb *ka* is not deleted in Iharev sociolects, its variant *ngu* which is favoured by the Iharev sociolect speakers of Tiv, is used in its place as can be seen in iii (b).

This shows, from the Contrastive Analysis point of view, that in Iharev sociolect auxiliary verbs do not precede main verbs in an expression. Where there is exception, the variant of *ka*, which is *mba* and which is favoured by the Iharev sociolect speakers, is used. Wherever this happens, the preceeding pronoun *a* pronounced as /a/ changes to *e* articulated as /e/ to suit the phonological environment in which it is used.

#### 4.8.2 The Use of Multiple Auxiliary Verbs among Kwande, Iharev and Ukum Sociolects

This table shows the sociolectal differences that exist among the three sociolects in the use of multiple auxiliary verbs.

**Table 4.28: Use of Multiple Auxiliary Verbs among Kwande, Iharev and Ukum Sociolects**

Kwande and Ukum	Iharev
i (a) Ka an <b>nan lu zan</b> sha Ukpār?	i (b) Ka an <b>zan</b> sha Ukpār?
Ka (verb) an (pronoun) nan (auxiliary verb) lu (auxiliary verb) zan (main verb) sha (preposition) Ukpār (noun)?	Ka (verb) an (pronoun) nan (auxiliary verb) zan (verb) sha (preposition) Ukpār (noun)?
<b>Direct Translation:</b> Is who that is going to Ukpār?	<b>Direct Translation:</b> Is who going to Ukpār?
<b>English Translation:</b> Who is going to Ukpār?	<b>English Translation:</b> Who is going to Ukpār?
ii (a) Ka an <b>nan lu unden</b> sha tor u iyough i Gbasha laa?	ii (b) Ka an <b>lu unden</b> sha tor u iyough i Gbasha la?
Ka (verb) an (pronoun) nan (auxiliary verb) lu (auxiliary verb) unden (main verb) sha (preposition) tor (noun) u (pronoun) iyough (noun) i (pronoun) Gbasha (noun) laa?	Ka (verb) an (pronoun) lu (auxiliary verb) unden (main verb) sha (preposition) iyough (noun) i (pronoun) Gbasha (noun) la?

(pronoun)	<b>Direct Translation:</b> Is who is climbing on roof of Gbasha that?
<b>Direct Translation:</b> Is who is that is climbing on roof of house of Gbasha that?	<b>English Translation:</b> Who is climbing on the roof of Gbasha's house?
<b>English Translation:</b> Who is that that is climbing on the roof of Gbasha's house?	
iii (a) Ka pe <b>ka i</b> lu la. Ka (verb) pe (pronoun) ka (verb) i (pronoun) lu (verb) la (adverb)	iii (b) Ka pe <b>ka</b> lu la. Ka (verb) pe (pronoun) ka (auxiliary verb) lu (verb) la (adverb)
<b>Direct Translation:</b> That how is it is always	<b>Direct Translation:</b> That how is it is always
<b>English Translation:</b> That is how it is always.	<b>English Translation:</b> That is how it is always.
iv (a) Ka an ti or <b>nana za</b> er binga hen pe shoja ve lu. Ka (verb) an (pronoun) ti (pronoun) or (noun) nan (aux verb) er (main verb) binga (noun) pe (preposition) shoji (noun) ve (pronoun) lu (verb)?	iv (b) Ka an or <b>za</b> er binga pe shoji lu? Ka (verb) an (pronoun) or (noun) za (auxiliary verb) er (verb) binga (noun) ape (preposition) shoji (noun) lu (verb)?
<b>Direct Translation:</b> Is who that person that will mess-up where army they are?	<b>Direct Translation:</b> Is who person go mess-up where army is?
<b>English Translation:</b> Who is he that will mess-up where the army is?	<b>English Translation:</b> Who is he that will go and mess-up in the presence of soldiers?
v (a) Shoja <b>i vihitu</b> er ka nyi la. Shoja (noun) i (pronoun) vihitu (adjective) er (adverb) ka (verb) nyi (pronoun) la (pronoun)	v (b) Shoja vihitu er ka nyi la. Shoja (noun) vihitu (adjective) er (adverb) ka (verb) nyi (pronoun) la (that)
<b>Direct Translation:</b> Military that are so wicked like what that	<b>Direct Translation:</b> Military so wicked like what that
<b>English Translation:</b> The military that is so wicked.	<b>English Translation:</b> The military that is so wicked.

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**Source:** Field Study, 20014.

Another difference at the syntactic level observed among the sociolects being studied is that where the speakers of Iharev sociolects do not delete or omit an auxiliary verb, speakers of Kwande and Ukum sociolects use double or multiple auxiliary verbs. The data in the table show that in Iharev sociolects, a pronoun does not occur with the noun. It is deleted or omitted as can be seen in the examples above. In the data generated from the Iharev sociolects, it can be noticed that the **nan**, **i**, **ti**, **ve** and **a** auxiliary verbs are deleted or omitted in the expressions.

#### 4.8.3 The Use of Contracted Sentences among Kwande, Iharev and Ukum Sociolects

The table below shows sociolectal differences among Kwande, Iharev and Ukum with respect to the use of contracted expressions.

**Table 4.29: Use of Contracted Sentences among Kwande, Iharev and Ukum**

Iharev	Kwande and Ukum
<p>i (a) Ka pe i <b>taverem</b> je la.  Ka (verb) pe (pronoun) i (pronoun) taver  (adjective) em (pronoun) je (adverb) la  (pronoun).  <b>Direct Translation:</b> Is how it difficult me that  is.  <b>English Translation:</b> That is how it is difficult  for me.</p>	<p>i (b) Ka pe i <b>taver mo</b> je la .  Ka (verb) pe (pronoun) i (pronoun) taver  (adjective) mo (pronoun) je (adverb) la  (pronoun).  <b>Direct Translation:</b> Is that how difficult me  like that  <b>English Translation:</b> That is why it is difficult  for me.</p>
<p>ii (a) <b>Dem zan</b> iyol/ De <b>zanem</b> iyol  De (negator) m (pronoun) zan (verb) iyol  (noun)  <b>Direct Translation:</b> Do not me disturb.  <b>English Translation:</b> Do not disturb me.</p>	<p>ii (b) De u <b>zan mo</b> iyol.  De (negator) u (prep) zan (verb) mo (pronoun)  iyol (noun).  <b>Direct Translation:</b> Do not to disturb me.  <b>English Translation:</b> Do not disturb me.</p>
<p>iii (a) Orpatii la <b>ngum tuhwan</b> gbouloo sha  Ahime/Orpatii la <b>ngu tuhwanem</b> gbouloo sha  Ahime.  Orpatii (noun) la (pronoun) ngu (verb) m  (pronoun) tuhwan (verb) gbouloo (adverb) sha  (preposition) Ahime (noun)</p>	<p>iii (b) Orpatii la <b>ngu tuhwan mo</b> gbouloo sha  Ahime.  Orpatii (noun) la (pronoun) ngu (auxiliary  verb) tuhwan (main verb) mo  (pronoun) gbouloo (adverb) sha (preposition)  Ahime (noun)</p>

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**Direct Translation:** Politician the is me insulting intensively at Ahime.

**English Translation:** The politician is insulting me intensively at Ahime.

iv (a) M **ngu fanuu** tegh-tegh.

M (pronoun) ngu (auxiliary verb) fan (main verb) u (pronoun) tegh-tegh (adjective).

v (a) Mba **se teren** tsegher ga mba **se lahan** kpaa.

Mba (pronoun) se (pronoun) teren (verb) tsegher (adjective) ga (negator), mba (pronoun) se (pronoun) lahan (verb) kpaa (conjunction).

**Direct Translation:** They us gossiping only not, they us criticizing also.

**English Translation:** They are not only gossiping us, they are also criticizing us.

vi (a) A soo u **wuanem**.

A (pronoun) soo (aux verb) u (preposition) wuan (main verb) em (noun)

**English Translation:** He/she wants to kill me.

vii (b) Mo je yô a de u **terenem**.

Mo (pronoun) je (adverb) yô (adverb) a (pronoun) dem (negator/pronoun; *de* is a negator while *m* is a pronoun) teren (verb).

**Direct Translation:** Me just he/she should stop me mentioning.

**English Translation:** He/she should just stop mentioning my name.

viii (a) Wan wou **nguu gbaan** dyelegh (Iharev) Wan (noun) wou (pronoun) ngu (aux verb) u (pronoun) gban (main verb) dyelegh (noun)

**Direct Translation:** Child your is you making naked.

**English Translation:** Your child is making you to be naked.

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**Direct Translation:** Politician the is insulting me intensively at Ahime.

**English Translation:** The politician is insulting me intensively at Ahime.

iv (b) M **ngu fan we** tegh-tegh.

M (pronoun) ngu (auxiliary verb) fan (main verb) we (pronoun) tegh-tegh (adjective).

v (b) Mba **teren se** tsegher ga mba **lahan se** kpaa.

Mba (pronoun) teren (verb) se (pronoun) tsegher (adverb) ga (negator) mba (pronoun) lahan (verb) se (pronoun) kpaa (conjunction)

**Direct Translation:** They gossiping us only not, they criticizing us also.

**English Translation:** They are not only gossiping about us, they are also challenging us.

vi (b) A soo u **wuan mo**.

A (pronoun) soo (aux verb) u (preposition) wuan (main verb) mo (pronoun)

**English Translation:** He/she wants to kill me.

vii (b) Mo je yô a de u **teren mo**.

Mo (pronoun) je (adverb) yô (adverb) a (pronoun) de (negator) u (preposition) teren (verb) mo (pronoun).

**Direct Translation:** Me just he/she should stop mentioning my name.

**English Translation:** He/she should just stop mentioning my name.

viii (b) Wan wou **ngu gban we** dyelegh.

Wan (pronoun) ngu (aux verb) gban (main verb) we (pronoun) dyelegh (noun).

**Direct Translation:** Child your is making you naked.

**English Translation:** Your child is making you to be naked.

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ix (a) A vande <b>nanem</b> . A (pronoun) vande (adverb) nanem (verb/pronoun; <i>nan</i> is a verb while <i>em</i> is a pronoun). <b>Direct Translation:</b> He/she already given me. <b>English Translation:</b> He/she has already given it to me.	ix (b) A vande <b>nan mo</b> (Kwande and Ukum) A (pronoun) vande (adverb) nan (verb) mo (pronoun). <b>Direct Translation:</b> He/she has already given me <b>English Translation:</b> He/she has already given it to me.
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**Source:** Field Study, 2014.

Unlike the speakers of Kwande and Ukum sociolects, Iharev sociolect speakers use contracted sentences other than full sentences. This also indicates that the speakers of Iharev sociolect employ economy of speech contrary to their Kwande and Ukum counterparts. In doing this, they tend to combine the negator with the noun or pronoun, with the verb as can be seen in the data. In i (a), the verb *taver* is combined with the pronoun *em* resulting to *taverem* which is the contracted form of *taver mo* in clause i (b). In ii (a) example, the negator *de* is combined with the pronoun *m* in the formation of the contracted form or sentence, the full form of which can be seen in ii (b). In iii (a), the verb *ngu* is combined with the pronoun *m* resulting to the contracted form of the sentence *ngu tuhwan mo* in iii (b). In iv (a), the verb *fan* is attached to the pronoun *u* to form the contracted form of the sentence. The *u* is therefore, duplicated resulting to *uu* to suit the phonological environment in which it is used. In sentence v (a), there is the transposition of the second pronoun *se* in the sentence to precede the verb *teren* in order to form the contraction. It is same situation in the second clause as there is the transposition of the same pronoun to the position of the verb *lahan* to realize the contracted form of the expression *mba lahan se*. In vi (a), the verb *wua* is combined with the pronoun *em* to result to form the contracted utterance. It is worthwhile to note that *wuanem* in the sentence contains two different words *wuan* and *em* and the two belong to two different word categories. While *wuan* is a verb, *em* is a pronoun. In the

attempt to contract the expression, the words have been blended orthographically to form or carry a single semantic unit. This formation is favoured by Iharev sociolect users other than the users of either Kwande or Ukum.

As can be discerned in vii (a), *teren* is combined orthographically with the pronoun *em* thereby forming a single semantic unit and contracted expression in vii (b). In viii (a), the verb *ngu* is added to the pronoun *u* which changes to *uu* to form *nguugban* which is the short or contracted form of *ngu gban we* in Kwande and Ukum sociolects of Tiv. It can therefore be discerned from the above data that in Iharev sociolect of Tiv, the verb in the sentence is added to the pronoun and conditioned phonologically to suit the environment in which it is used. As it is evident in ix (a), the verb *nan* has been blended with the pronoun *em* resulting to *nanem* unlike the *nan mo* in Kwande and Ukum sociolect in ix (b).

#### **4.8.4 Negation among Kwande, Iharev and Ukum Sociolects**

The table below shows differences in the structure of negations among the sociolects being studied.

**Table 4.30: Negation among Kwande, Iharev and Ukum Sociolects**

Iharev	Kwande and Ukum
<p>i (a) De <b>terenem</b> ga. De (auxiliary verb) <i>terenem</i> (verb/pronoun; <i>teren</i> is a verb while <i>em</i> is the pronoun) ga (negator). <b>Direct Translation:</b> Do mentioning me not <b>English Translation:</b> Do not be mentioning me.</p>	<p>i (b) De <b>teren mo</b> ga. De (auxiliary verb) <i>teren</i> (verb) <i>mo</i> (pronoun) ga (negator). <b>Direct Translation:</b> Do mentioing me not <b>English Translation:</b> Do not be mentioning me.</p>
<p>ii (a) De <b>tuhwanem</b> ga. De (auxiliary verb) <i>tuhwanem</i> (main verb/pronoun). <b>Direct Translation:</b> Do not insult me not. <b>English Translation:</b> Do not insult me.</p>	<p>ii (b) De <b>tuhwan mo</b> ga. De (auxiliary verb) <i>tuhwan</i> (verb) <i>mo</i> (pronoun) ga (negator). <b>Direct Translation:</b> Do not insult me not. <b>English Translation:</b> Do not insult me.</p>
<p>iii (a) De Terna <b>zaniyol</b>. De (negator) <i>Terna</i> (noun) <i>zaniyol</i> (verb/pronoun; <i>zan</i> is a verb and <i>iyol</i> is a pronoun) <b>Direct Translation:</b> Do not be Terna disturbing <b>English Translation:</b> Do not be disturbing Terna.</p>	<p>iii (b) De <b>zanTerna iyol</b>. De (negator) <i>zan</i> (verb) <i>Terna</i> (noun) <i>iyol</i> (pronoun). <b>Direct Translation:</b> Do not be Terna disturbing. <b>English Translation:</b> Do not be disturbing Terna.</p>
<p>iv (a) De <b>ve yaren anzô a bamegh</b>. De (negator) <i>ve</i> (pronoun) <i>yaren</i> (verb) <i>anzô</i> (noun) <i>a</i> (preposition) <i>bamegh</i> (adjective). <b>Direct Translation:</b> Do they demanding loans of bank. <b>English Translation:</b> Do not demand them to repay the bank loans.</p>	<p>iv (b) De <b>yaren ve anzô a bamegh ga</b>. De (auxiliary verb) <i>yaren</i> (main verb) <i>ve</i> (pronoun) <i>anzô</i> (noun) <i>a</i> (preposition) <i>bamegh</i> (adjective) ga (negator). <b>Direct Translation:</b> Do not of demanding they loans of bank. <b>English Translation:</b> Do not be demanding them to repay the bank loans.</p>
<p>v (a) De <b>mbayev gbidyen</b>. De (aux verb) <i>mbayev</i> (noun) <i>gbidyen</i> (main verb). <b>Direct Translation:</b> Do not children beating. <b>English Translation:</b> Do not be beating children.</p>	<p>v (b) De <b>gbidyen mbayev ga</b>. De (auxiliary verb) <i>gbidyen</i> (main verb) <i>mbayev</i> (noun) ga (negator). <b>Direct Translation:</b> Do not beating children not. <b>English Translation:</b> Do not be beating children.</p>



vi (a) De **tuhwanem ga**.

De (auxiliary verb) *tuhwanem* (verb/ pronoun) *ga* (negator).

**Direct Translation:** Do me insult not.

**English Translation:** Do not insult me.

vi (b) De **tuhwan mo ga**.

De (auxiliary verb) *tuhwan* (main verb) *mo* (pronoun) *ga* (negator).

**Direct Translation:** Do insult me not.

**English Translation:** Do not insult me.

vii (a) De **Deve kuran**.

*De* (negator) *ve* (pronoun) *kuran* (verb).

**Direct Translation:** Not they protecting.

**English Translation:** Do not protect them.

vii (b) De **kuran ve**.

*De* (auxiliary verb) *kuran* (main verb) *ve* (pronoun).

**Direct Translation:** Do not protecting them.

**English Translation:** Do not protect them.

viii (a) De **atsanaiyol lahan**.

*De* (negator) *atsanaiyol* (noun) *lahan* (main verb).

**Direct Translation:** Not the poor disregarding

**English Translation:** Do not disregard the poor.

viii (b) De **lahan atsanaiyol ga**.

*De* (auxiliary verb) *lahan* (verb) *atsanaiyol* (noun) *ga* (negator)

**Direct Translation:** Do not disregarding the poor not.

**English Translation:** Do not disregard the poor.

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**Source:** Field Study, 2014.

One other sociolectal difference observed among Kwande, Ukum and Iharev sociolects of Tiv is in the structure of negation. In sentence i (a) *De* (negator) *teren* (verb) *em* (pronoun) *ga* (negator), *teren* as a verb is added to the pronoun *em* to have *terenem* (a fusion of verb and pronoun). This is against i (b) *De* (aux verb) *teren* (verb) *mo* (pronoun) *ga* (negator) where there is no fusion of verb and pronoun. In ii (a) *De* (aux verb) *tuhwan* (verb) *em* (pronoun) *ga* (negator), there is also the fusion of main verb and pronoun. This is contrary to ii (b). In iii (a), *De* (negator) *Terna* (noun) *zaniyol* (verb/pronoun; *zan* is a verb and *iyol* is a pronoun), the structure, *De* serves as the negator while there is the fusion of verb and pronoun. This is contrary to what obtains in (b) of the sentence. The same situation obtains in the structure of iv (a) where we have *De* (negator) *Terna* (noun) *zaniyol* (verb/pronoun), which is not the same as

*De* (aux verb) *zan* (verb) *Terna* (noun) *iyol* (pronoun) *ga* (negator) of iv (b). In v (a), *De* (negator) *mbayev* (noun) *gbiden* (verb), the negator *De* occurred before the noun *mbayev*, followed by the verb *gbiden*. The structure is different the *De* (aux verb) *gbiden* (main verb) *mbayev* (noun) *ga* (negator) in v (b). In vi (a) sentence *De* (aux verb) *tuhwan* (main verb) *em* (pronoun) *ga* (negator), there is the fusion of verb and pronoun (*tuhwan* as a verb and *em* as a pronoun). This varies with vi (b) in which there is no fusion of *tuhwan* (verb) and *mo* (pronoun). Also, in vii (a) *Deve* (negator/pronoun) *kuran* (verb), there is the fusion of negator and pronoun to form negation. The case is different in vii (b) where the negator *ga* comes at the end of the sentence and the verb *kuran* and *ve* are not merged together. In viii (a), *De* (negator) *atsanaiyol* (noun) *lahan* (verb), the negator like in othe examples comes at the beginning of the sentence, unlike in vii (b) in which the negator *ga* comes at the end.

In Kwande and Ukum sociolects, there is no blend of the verb with the pronoun in order to negate an expression; that is, the negator comes at the end of the sentence to negate it. In the Iharev sociolect, there is the blend of verb and pronoun in the negation of the sentence or expression in addition to either or not of the coming negator at the end of the sentence. From the Contrastive Analysis point of view, it can be seen that in the formation of negation in Kwande and Ukum sociolects, the negator comes at the end of the sentence and the verb and pronoun in the expression are not blended. In Iharev, in addition to the coming of the negator at the end of the sentence, the verb and the pronoun in the sentence are fused together as can be observed in the above data. The data also shows varied structures of negations in Iharev sociolect unlike in the Kwande andUkum sociolects.

#### 4.9 General Discussions of Data

In the course of the study, data were obtained, presented, analyzed and interpreted and observations were made on the phonological, lexical and syntactic differences that are expressed by the speakers of Tiv from the areas that were studied. Analyzed data show that in spite of the mutual intelligibility that exists among the speakers the three sociolects under consideration, there are phono-lexico-syntactic differences that exist among them. At the phonological level, variations exist among the sociolects at the segmental and supra-segmental phonology as can be discerned from the analyzed data. For example, there is the phonological difference of *lihe* /lihe/ and *lehe* /lehe/ between Kwande and Ukum speakers of Tiv, in spite of the similarity.

Similarly, lexical differences abound among Kwande, Iharev and Ukum sociolects. The differences are more prominent in terms of nominal items than they are in other parts of speech such as verbs. The research also observed that there are similarities among the sociolects as well as differences. While some of the differences do not pose any challenge, some pose challenges because they create break in communication, confusion, curiosity and even suspicion. For example (as earlier mentioned), the word *gyande*, used in both Kwande and Iharev sociolects refers to different things in the sociolects. Whereas it means sliced dried okra (that is pound into powder and prepared as draw soup) in Kwande sociolect, it refers to the okra soup that is sliced, dried and cooked without being pound into powder. Speakers of the Iharev sociolect call it *nôôn gyande*, a strange name that tends to raise curiosity in the speakers of Kwande and Ukum sociolects. The speakers of Ukum who refer to *gyande* as *tue* in their dialect do not misunderstand it when they hear the speakers of Kwande call it *gbodi*.

*Bume*, which is a verb, the noun form of which is *ibumegh*, and *yuusu*, the noun form of which, is *iyuusugh*, in Kwande sociolect pose no understanding challenge among the speakers of Ukum

and Iharev sociolects. But the speakers of Iharev call it (*jii*, a verb and *jiiliigh* a noun), and is not understood by the speakers of Kwande and Ukum sociolects. The word *akpenga* in Ukum means chair whereas in Kwande it means stool (a seat). *Ayakpa* or *anar*, which are the names for stool in Iharev sociolect means a different thing in Kwande. Whereas *ayakpa* is a container in which the traditionally prepared beniseed or ground nuts suace is stored or served, *anar* refers to early teething in children. *Achagh* which is the name for the object used in making mature and tall grasses to lie flat on the ground to ease weeding to make mounds for yam planting, in Kwande dialect means stool in Ukum sociolect. This implies that if a speaker of Ukum sociolect, for example, says to a speaker of Kwande *tôô achagh ne heen kera* meaning ‘Take this stool away from here,’ the addressee will be confused especially where the object he knows to be *achagh* is not present. He will go for an object that is not meant, if at all both objects are found in the environment.

The word *nduhar* means ‘Big hoe’ in Kwande sociolect. But the same word means small hoe in Iharev sociolect. This implies that a Tiv speaker of Iharev sociolect who is not aware of this difference, is likely to be confused or to misunderstand the big hoe being talked about (where there is a conversation or discussion about a big hoe) in Kwande sociolect for a small one. In a similar manner, where *akundu* (the word for small hoe in the sociolect) is being talked about in Kwande, the speakers of both Ukum and Iharev will not understand what is being referred to.

At the level of syntax too, there are differences among the sociolects studied. The differences are expressed in terms of the combination of words of different grammatical categories to form phrases, clauses and sentences to express ideas or thoughts. The pattern or structure of these grammatical units as they are found in the sociolects studied and their rules of formation account for the differences. For instance, there is the blending of the main verb or negator with the

pronoun in the negation of sentence or expression in the Iharev sociolect of Tiv, unlike in Kwande and Ukum sociolects where the main verb is not blended with any other word category as in: *De* (auxiliary verb) *teren* (main verb) *mo* (pronoun) *ga* (negator). In Iharev dialect, the same expression is constructed thus: *De* (auxiliary verb) *tuhwanem* (main verb/pronoun; *tuhwan* is the main verb while *em* is the pronoun) *ga* (negator).

These sociolectal differences are caused by multiple factors and they have pedagogical implication for Tiv users and learners as reflected in the data obtained in the course of the study. A learner or user of Tiv, as a second language, finds it difficult to understand the differences when she/he interacts with the speaker or user of a sociolect she/he is not exposed to. On the other hand, she/he will have no difficulties interacting with the users of the variety to which she/he is exposed, or where there are similarities among the sociolects.

#### **4.10 Findings**

The analysis of the data in the study reveals a number of findings:

1. There exist phonological, lexical and syntactic differences among Kwande, Iharev and Ukum speakers of Tiv that is spoken in Benue State of Nigeria. The speakers of the sociolects variedly apply the rules of combination of the phonological and syntactic resources of the language in the course of their linguistic interactions.

At the phonological level, the differences manifest both at the segmental and non-segmental aspects. At the segmental level, they are expressed by the addition of morphemes (consonants and vowels), substitution of short vowels with other short vowel sounds, substitution of short vowel sounds with their long counterparts, deletion of vowel and consonant sounds in some phonological environments, insertion of phonemes

(consonants and vowels) in particular phonological environments, diphthongization of vowels in specific environments and monothongization of diphthongs. There is the substitution of tunes in particular environments and the assimilation of sounds (consonants and vowels) for economy of speech at the prosodic level largely due to the influence of neighbouring languages on the speakers of the sociolects.

Tonality plays a very vital role in differentiating the sociolects studied. Because Tiv is a syllable-timed language, tone is one of the causes of sociolectal differences in the language. Tonal change, apart from bringing about phonological variation among the sociolects of Tiv under our consideration, is a veritable tool that creates and assigns meaning to words in the language.

2. The study found lexical similarities such as *kimbir* (repeat), *kimbi* (pay), *tim* (extinction) *kim*, etc with the same meaning and spelling among the sociolects of Tiv so considered. The similarities are far more than the dissimilarities. This, therefore, explains why Kwande, Iharev and Ukum are all the speech forms of Tiv. The fact that the similarities are far more than the dissimilarities is the evidence that there is a high level of mutual intelligibility among the sociolects.
3. The study found that there are words among the sociolects that have similar spelling, yet, they are differently pronounced among the speakers of the sociolects. Such words include *Aôndo* (God) pronounced /aɔ:nde/ in Kwande and /aɔ:ndu/ in Iharev and Ukum sociolects, *akôngo* (surrounding) pronounced /aɔ:ŋe/ in Kwande while it is rendered as /aɔ:ŋu/ in Iharev and Ukum speech forms of the language.
4. The study found appreciable lexical differences among the sociolects studied. The differences are manifested at the various lexical categories: nouns, verbs, adjectives,

prepositions and interjections. The differences are more prominent at the nominal lexical categories than in the other parts of speech mentioned.

5. The study also discovered that syntactic differences exist in terms of the structure of sentences and phrases. There are variations in terms of deletion or retention of parts of speech in expression, use of multiple auxiliary verbs in clauses, formation of contractions in sentences and the formation of negations.
6. The study found the influence of tunes of neighbouring languages on Tiv to be the major cause (39%) of differentiations among the sociolects. The speakers of Ukum sociolect call *akpenga* or *ayakpa* (stool) *kujira*, *ijende* or *ikyar* (friend) *boki* among other examples as a result of the influence of Hausa on their sociolect. This is as a result of their interaction with the Hausa-speaking communities in the neighbouring Taraba State. The Iharev sociolect speakers are surrounded by speakers of other languages such as Eloyi, Akpa, Izza, Ezza, Ikwo, Mgbo, Oring, Jukun, etc the tunes of which influence their pronunciation thereby differentiating their speech from other Tiv sociolects. The same linguistic situation applies to Kwande sociolect which shares boundary with other languages such as Iyive, Otank, Jukuns, etc.
7. These variations, as the study found, are caused by multiple factors in varying degrees such as:
  - a. Influence of surrounding languages as explained above.
  - b. Mistakes. Persistent mistakes in the course of language use by the speakers of Tiv, as found in the study, results to sociolectal differences. The mistakes gradually become linguistic variables in the language.
  - c. Innovative language use. Tiv users make innovations as they use their language and the innovations result to variations especially when they originate in a particular group of speakers and are yet to spread or accepted by other groups of speakers.

8. The level of the differences between one sociolect and the other also varies. The study reveals that the level of mutual intelligibility between Kwande and Ukum sociolects is, to a large extent, higher than that of Ukum and Iharev. As it can be observed from the analyzed data it is more pronounced at the syntactic aspect than it is at the phonological and lexical aspects. This is as a result of the proximity and interaction between the speakers Ukum and Kwande especially on account of farming. People from Kwande go to Ukum speaking area for commercial farming far more than they go to other parts of Benue State due to the availability of arable and fertile soil in Ukum which favours agricultural production.

Another reason for this is that both Ukum and Kwande citizens are the descendants of one of the two sons of Tiv called Ipusu. They, therefore, genealogically share a common descent and there is linguistic affiliation between them.



## **CHAPTER FIVE**

### **SUMMARY AND CONCLUSION**

#### **5.0 Introduction**

This chapter focuses on the summary and conclusions made from the main findings of the entire research. It reinforces the previous chapters of the study and recommendations aimed at provoking and helping further studies in related areas are made in the chapter.

#### **5.1 Summary**

This research investigates phonological, lexical and grammatical differences that are expressed among Kwande, Iharev and Ukum sociolects of Tiv that is spoken in Benue State, Nigeria. The investigation identified variations among the sociolects at the earlier stated levels of language study. The study will be of benefit to linguists especially those who are interested in sociolinguistics, dialectology, language planning and policy making, and standardization. The investigation reviewed both conceptual and authorial issues that are in line with the topic of the study, the twin concepts of language and dialect, phonology, lexicon and grammar, among many others.

The data collection instruments that were used in the study process are live speech recordings, questionnaire and observation. The study used Generative Dialectology and Contrastive Analysis to analyse data that were collected. There was discussion of the obtained data in the study process. The data that expressed phonological variation were transliterated and transcribed to reveal articulation patterns. Data obtained on lexical differences were copied, transliterated and translated for the purpose of clarity and ease of understanding. The study found that dialectal

differences among Kwande, Iharev and Tiv at the level of phonology are substitution of vowels, consonants and tones as well as the shortening and lengthening of vowel sounds. There is also the deletion, addition and insertion of phonemes in phonological environments. At the lexical level, lexical variation abounds among the sociolects even as there are similarities across all word categories. At the syntactic level, differences among the dialects are found in the use of multiple auxiliary verbs, deletion of auxiliary verbs, use of contractions and the structure of negating phrases and sentences.

In respect of the level of mutual intelligibility that exists among the dialects, the study discovered that it is very high as similarities among the dialects are far greater than the differences. This explains why Kwande, Iharev and Ukum are the speech forms of Tiv.

With regards to the factors responsible for the variations, the study found that the influence of surrounding languages, persistent mistakes in language use, innovative language use, physical distance and linguistic affiliation cause differentiations in varying degrees.

Finally, the study discovered that the differences cause confusion and break in communication among users of Tiv because they pose semantic challenges especially among individuals who use or learn Tiv as a second language. The knowledge of the differences will help in the teaching and learning of English as a second language.

## **5.2 Summary of Findings**

The research findings show that phonological differences exist among the sociolects of Tiv investigated. The differences are expressed in terms of deletion of consonants in the the course of oral production of words. There is also vowels substitution where short vowels are substituted

with their short counterparts, long vowels are replaced with other long vowels, monothongs are diphthongized and diphthongs are monothongized. There are cases of omission of both consonants and vowels as well as the insertion of the sounds. At the prosodic phonological aspects too there are differences among the sociolects. There is, for example, the substitution of low tunes with high tunes to show variation in asking questions or making interrogative statements.

Lexically, variations abound in lexical categories of nouns, verbs, adjectives, prepositions and interjections. At the syntactic level, differences are expressed in the deletion of auxiliary verbs, the use of multiple auxiliary verbs, and the structure of contractions and negations.

The research finds the influence of neighbouring languages such as Izza, Ezza, Oring Jukun, Hausa, Otank, Idoma, Igede, Etulo, etc, persistence of mistakes made in the course of speaking, innovative language use to be the major causes of variations among the sociolects of Tiv under consideration. The variations, as shown in the study, tend to cause confusion, break in communication, curiosity, suspicion and semantic challenges among the speakers of the sociolects.

The differences notwithstanding, there exists a high level of mutual intelligibility among the sociolects which makes them speech forms of Tiv. There is variation in the differences among the sociolects. The level of mutual intelligibility between Kwande and Ukum is higher than that of Ukum and Iharev. This is so because of the proximity and interaction between the sociolect speakers especially on account of farming.

The differences that exist among the speakers of these sociolects of Tiv tend to have implications on the users and learners of Tiv especially to whom Tiv is a second language. Whereas

similarities among the sociolects can facilitate teaching and learning of a second language, dissimilarities can create learning difficulties.

### **5.3 Conclusion**

The fundamental concern of this study is the investigation of sociolectal variations among Kwande, Iharev and Ukum sociolects of Tiv. From the data gathered and analyzed, we established that phonological, lexical and syntactic variations exist among the sociolects. Phonological and lexical differences are more prominent than syntactic differences. Some of the differences cause confusion and break in communication among the speakers of the sociolects in the course of linguistic interaction. There is, however, the existence of a high level of mutual intelligibility among the sociolects. Based on the findings of the study, we can conclude that the sociolects investigated are not languages; they are speech forms of Tiv.

### **5.4 Pedagogical Implication of the Study**

The study contributes to language study (including English). This is because the variations that exist among the sociolects of Tiv, as discovered, highlighted and documented in the study will aid the teaching and learning of other second languages, including the English language. The study also discovered that these dialectal differences have implications for the teaching and learning of English as a second language on the speakers of the Tiv sociolects under consideration.

The differences also have implications on second language teaching such as English as it is a challenge to make choice of which sociolect to teach a learner. It can also be a big challenge to the teacher as it may not be an easy task for him to be versatile in all the sociolects of the language in order to teach them effectively. The similarities that exist among the sociolects can

facilitate easy teaching and learning of the language as a second language, while the differences are likely to pose challenges to the learner.

### **5.5 Recommendations for Further Research**

The study recommends that:

1. Further research should be conducted on the sociolects of Tiv as much is yet to be explored in the area. This is because there has been a narrow perception and claim that Tiv is the same wherever it is spoken; that is, it has no dialects. This claim, as shown in this study, stands to be corrected through thorough research on the language.
2. An investigation into similar spelling of words, yet different pronunciation in Tiv should be conducted in order to reveal the factors that are responsible for the phenomenon.
3. There should also be a study on spelling variations among the sociolects or dialects of Tiv. Some spelling variations in words like *Aônde*, *Aôndo* and *Aôndu* (meaning God), among others, having the same meaning have been found in the course of the study.

It is hoped that research on the recommended topics and related areas on Tiv will surely increase the volume of literature and knowledge of the language, especially as it is the language of the majority ethnic group in the North-Central geo-political zone of Nigeria - a language that is expected to serve as a regional language in the geo-political zone.

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## APPENDICES

### Appendix I

Department of English and Literary Studies,  
Ahmadu Bello University,  
Zaria.  
10th October, 2014.

Dear Respondent,

I am a postgraduate student of the Department of English and Literary Studies, Ahmadu Bello University, Zaria conducting a study on sociolectal differences in Tiv. The purpose of this questionnaire is to get relevant information from the native speakers of Tiv with the desire to identifying the sociolectal variations in the language. Your response will be confidentially treated and used for the academic purpose only.

Many thanks for your anticipated co-operation.

Yours faithfully,

**Pilah Godwin Anyam**

### RESPONDENT'S PERSONAL INFORMATION

#### Instruction:

You are to tick in the brackets against the options that represent your answer.

1. Age : 20 - 30 years [ ] 30 - 40 years [ ] 40 – 50 years [ ] 50 years and above [ ]
2. Gender: Male [ ] Female [ ]
3. Educational Qualification: Not Educated [ ] F.S.L.C [ ] S.S.C.E [ ] Diploma/NCE [ ]  
HND/Degree [ ] Others (please specify): -----
4. State of Origin:-----
5. Birth Place: -----
6. Place of Residence: -----
7. Sociolect of Tiv that you Speak: -----
8. Other Language(s) that you Speak: -----

### Instruction

As a native speaker of Tiv, tick any of the following options that occurs in your daily use of the language.

A.

- |        |                      |                   |                                 |
|--------|----------------------|-------------------|---------------------------------|
| i.     | tue [ ]              | gbodi [ ]         | gyande [ ] (dried okro soup)    |
| ii.    | azem [ ]             | azembe [ ]        | (hawk)                          |
| iii.   | jiiligh [ ]          | tumbulugh [ ]     | bumenegh [ ] (foolishness)      |
| iv.    | tasa [ ]             | gbande [ ]        | tisa [ ] (dish)                 |
| v.     | ayakpa/ anar [ ]     | akpenga [ ]       | kujira/achagh [ ] (stool)       |
| vi.    | donko [ ]            | mda [ ]           | roba (catapult)                 |
| vii.   | agbur [ ]            | agbegi [ ]        | gbila [ ] (ridge)               |
| viii.  | akôngu [ ]           | akôngo [ ]        | akônge [ ] (surrounding)        |
| ix.    | wav [ ]              | hwav [ ]          | hwar [ ] (wrestling)            |
| x.     | kwaghman [ ]         | msorum/msarem [ ] | kyôhông [ ] tashi [ ] (alcohol) |
| xi.    | lihen [ ]            | lehen [ ]         | niembe/lyembe [ ] (length)      |
| xii.   | atengô [ ]           | agan [ ]          | atungwa [ ] (frog)              |
| xiii.  | pocho [ ]            | ahôm [ ]          | mzumba [ ] (stew)               |
| xiv.   | boki [ ]             | ijende [ ]        | ikyar [ ] (friend)              |
| xv.    | gbôula [ ]           | gbôulô [ ]        | kokulo [ ] (padlock)            |
| xvi.   | jande [ ]            | ago [ ]           | gogo [ ] (ladder)               |
| xv.    | ndaregh/ gbaregh [ ] | jimba [ ]         | fyarem [ ] (waywardness)        |
| xvi.   | ishôôkyegh [ ]       | keghkegh [ ]      | (gullet of a fowl)              |
| xvii.  | ishegh [ ]           | tumugh [ ]        | gber [ ] (jar)                  |
| xviii. | ikyonough [ ]        | agbajen [ ]       | akpenga [ ] (chair)             |
| xix.   | nduhar [ ]           | ikyar [ ]         | gbaa [ ] (big hoe)              |
| xx.    | anieni [ ]           | aniini [ ]        | unieni [ ] (eight)              |

B.

- |       |                 |              |                              |
|-------|-----------------|--------------|------------------------------|
| i.    | pase [ ]        | kende [ ]    | gbihi [ ] (set free)         |
| ii.   | er [ ]          | ngohol [ ]   | vôsu [ ] (marry)             |
| iii.  | tiligh/shav [ ] | vine [ ]     | mine [ ] (dance (v))         |
| iv.   | yevese [ ]      | nyôngose [ ] | nyôngusu [ ] (run)           |
| v.    | sônge [ ]       | sôngo [ ]    | sôngu [ ] (slaughter)        |
| vi.   | kômbe [ ]       | hula [ ]     | gber [ ] (to clear farmland) |
| vii.  | tuhwa [ ]       | kende [ ]    | bum [ ] (swear)              |
| viii. | kimbi [ ]       | timbi [ ]    | (repay)                      |

C.

- |      |           |             |                          |
|------|-----------|-------------|--------------------------|
| i.   | kpuee [ ] | kpuaa [ ]   | cuku [ ] (small)         |
| ii.  | jii [ ]   | bume [ ]    | tumbugh [ ] (fool (adj)) |
| iii. | fese [ ]  | fele [ ]    | tswase [ ] (fast)        |
| v.   | aka [ ]   | akaausu [ ] | akaabibi [ ] (chacoal)   |

vi.	dedoo [ ]	didoo [ ]	doo-doo [ ] (very good)
D.			
i.	gbe! [ ]	gbedi! [ ]	gbegidi! [ ] (exclamation)
ii.	kpei! [ ]	kpash! [ ]	kpeish! [ ] (exclamation)
iii.	wu! [ ]	uwu! [ ]	uuwu! (exclamation)
iv.	adooga [ ]	afaiyolga [ ]	alaghga [ ] (may be)
vi.	gumkwase [ ]	anyekwase [ ]	iniunkwase [ ] (young woman)
E.			
i.	keregh [ ]	ker [ ]	kimi [ ] (from)
ii.	shami [ ]	shan [ ] (on)	
iii.	kèèla [ ]	káá [ ]	kēēla [ ] (there)
iv.	hèèn [ ]	héén [ ]	hēēla [ ] (here)
v.	shin [ ]	shimi [ ]	kimi [ ] (inside)
vi.	hen [ ]	hi [ ]	he [ ] (to)
vii.	cha [ ]	chô [ ] (far)	
F.			
i.	kua [ ]	man [ ]	vea [ ] (and)
ii.	hachiu [ ]	shachiu [ ]	(because)
iii.	ihongo [ ]	shiva [ ]	iaven [ ] (stage)
iv.	mbagen [ ]	mbagenegh [ ]	mbagenev [ ] (others)
v.	dooashe [ ]	dookenger [ ]	tseghashe [ ] (good-looking)
vi.	hwe [ ]	kwaor [ ]	icheen [ ] (beauty)
vii.	andii [ ]	manlen/iwasua [ ]	iwakwakwa/iwamnger [ ] (aqua cricket)
G.			
i.	iminama [ ]	maanama [ ]	maanakaka [ ] (dragon fly)
ii.	nune [ ]	ishyar [ ]	(locust beans)
H.			
i.	hegen [ ]	higon [ ]	higen [ ] (now)
ii.	uagh [ ]	wagh [ ]	iwagh [ ] (river)
iii.	menashima [ ]	hungur [ ]	guve [ ] (forget)
iv.	yila [ ]	ila [ ] (call)	
v.	abya [ ]	akundu [ ]	nduhar [ ] (small hoe)
I.			
i.	chir [ ]	vingir [ ]	viishi [ ] (close; of ridges)
ii.	ndoor [ ]	kpe [ ]	kpi [ ] (boundary)
iii.	anger [ ]	angereke [ ]	(gossip)
iv.	akpera [ ]	lu [ ]	(mortal)
v.	ate [ ]	tsum [ ]	(common hut)
J.			
i.	ior [ ]	iyor [ ]	yor [ ] (people)

ii.	bu [ ]	kyehen [ ]	ahwa [ ] (spoon)
iii.	Aônde [ ]	Aôndo [ ]	Aôndu [ ] (God)
iv.	iyolwan [ ]	iyolmoron [ ]	iyolkehen [ ] (pride)
vi.	zegeor [ ]	kpamor [ ]	shagbaor [ ] (rich man)
vii.	kpatema/beeka [ ]	mbusu [ ]	musu [ ] (cat)
viii.	mpe/mdan [ ]	agee [ ]	gbongbon [ ] (strength)

### Instruction

Kindly supply answers to the following questions.

a. What, in your own opinion, are the reasons for the differences that you observe in the sociolect of Tiv that you speak and other sociolects of the language?

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b. What differences do you observe among the sociolects of Tiv?

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c. What, in your own opinion, are the implications of the differences for the teaching and learning of English on speakers of these sociolects of Tiv?

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d. Comment on the sociolectal differences in Tiv that you observe.

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## Appendix II

### A List of Similar Words among Speakers of the Sociolects

S/No.	Kwande	Iharev	Ukum	English
1.	akônge /akɔ:ŋe/	akôngu /akɔ:ŋu/	akôngu /akɔ:ŋu/	Surrounding
2.	atengô /ateŋɔ:/	atungwa/ atunŋwa/	atungô /atuŋɔ:/	Frog
3.	anieni /anieni/	uniani /unieni/	anieni /anieni/	eight
4.	nyôngese /nyɔ:ŋese/	nyôngusu /nyɔ:ŋusu/	nyôngusu /nyɔ:ŋusu/	Run
5.	sônge /sɔ:ŋe/	sôngu /sɔ:ŋu/	sôngu /sɔ:ŋe/	slaughter
6.	kimbi /kimbi/	timbi /timbi/	kimbi /kimbi/	Pay
7.	didoo /didɔ:/	dedoo /dedɔ:/	doodoo /dɔ:ɔ:ɔ:/	very good
8.	gbe!	gbedi!	gbegidi!	exclamation
9.	kpei! /kpei/	kpeish! /kpeɪʃ/	kpash! /kpa:ʃ/	exclamation
10.	wu! /wu/	uwu! /uwu/	uuwu! /uuwu/	exclamation
11.	keree /kere:/	ker /ke:/	kimi /kimi/	inside
12.	ca /tʃa/	cô /tʃɔ:/	cô /tʃɔ:/	Far
13.	hen /hen/	hi /hi/	he /he/	To
14.	shachiu /ʃatʃiu/	hachiu /hatʃiu/	hachiu /hatʃiu/	because
15.	mbagenee /mbagene:/	mbagenegh /mbagenegh/	mbagenev /mbagenev/	others
16.	higôn/hegen /higɔn/, /hegen/	higen /higen/	hôngôn /hɔgɔn/	now
17.	uwaa /uwa:/	wagh /wa:gh/	iwyaa /ijwa:/	river
18.	yila /jila/	ila /ila/	yila /jila/	call
19.	anger /aŋee/	angereke /aŋereke/	angereke /aŋereke/	gossip
20.	ior /iɔ:/	yor /jɔ:/	iyor /ijɔ:/	people
21.	hwaa /hwa:/	Hwagh /hwagh/	hwav /hwav/	wrestling



### Appendix III

#### Lexical Variations among Kwande, Iharev and Ukum Sociolects of Tiv

Kwande Dialect	Iharev Dialect	Ukum Dialect	English Equivalents
gbodi	gyande	tue	dried okra soup
ibumegh/iyuusugh	jiiligh/yuanegh	tyubulugh	foolishness
akpenga	ayakpa/anar	kujira/achagh	Stool
loba	mda	donko	Catapult
agbegi	agbur	gbila	Ridge
kyôhôm/msôren	msôrum	tashi	alcohol
lihen	niembe/lyembe	lehen	length
atengô	atungwa/agan	atungwa	Frog
pocho	mzumba/ahôm	ahôm	Stew
jende	kyaa	boki	friend
gbôôla	kokulo	gbôulô	padlock
ishyôô	keghkegh	keghkegh	gullet (of a fowl)
ikyônough	agbajen	kpenga	Chair
ndaregh/gbaregh	jimba	fyarem	waywardness
agôô	jande	gogo	ladder
ikyar/nduhar	gbaa	ikyar	big hoe
borogo	godo	bagidi	blanket
gumkwase	anyekwase	iniunkwase	young woman
ihongo	iaven	shiva	stage
andii	iwasua/manlen	iwakwakwa/iwamnger	aqua cricket
iminama	manakaka	maanakaka	an insect
nune	nune	ishyar	locust bean
akundu	nduhar	abya	small-hoe
akpera	lu	lu	mortal
iyolmoron	iyolwan	iyolkehen	pride
zegeor	kpamor	shagbaor	rich man
ayali	ayaase	asaase	comb
shighe	shighe/shika	zum	Time
gbanyi	tikpe	atem	big bowl
gumgbanyi	wangbanyi	wantasa	small bowl
ahi	ahi	abum	groundnut
watapuruu	kusuu	leda	waterproof
ba	ba	gwer	a line of heaps
ajigbe	jôvmbakur	moniwata	masquerade
azembe	azem	azembe	hawk

#### Appendix IV

##### LIVE CONVERSATION RECORDED IN KWANDE SOCIOLECT OF BENUE STATE

Gber: Orne we jia u fa kwagh u u lu ôren la ga, **wangbianee enee** man **mbaasee** yô ka mba han ve hembra fan kwagh? Ke saa da er **kasee** hin **Masee** je mba fe kuren ivese ha tar wase er **kasee** mba ior **asee** ve er hin **Hyaree** ga.

Chia: **Hyaree** nahan ka jiir i or da eren kwase heree? **Kasee** mba i er ve hin **Hyaree** cii kii an-a-an je ve i **zua** a u **vôsen** nom zan-zan kuren ye. Ke vi kpeave i kii shami. Ka wa er kwase hi ve ya u yamem-a-yam kwaghyan kpaa.

Bem: I kaa er ka wa kemen kwase shin **Hyaree** ya u na **yôngee**?

Gber: Ka mbaaie, or u nan ôr kwagh la nan fa kwagh u nan ôr ga. Mo ji ya er ilu cii kpa aluer ka **Hyaree** mlu eren ye. Mngueren kwase ma ali u geen ga. **Hyaree** doom a shima yam myôm. I ôr kwagh i tee **iyônge** nahan m da umbur kwagh u **iyonge** i yange se yam la. Chia u umbur ga?

Bem: Eeen. Ke i yange se **sônge** se tee oruke la gaa?

Gber: Ke i, yange se **nônge** kwagh je, shi se yam **yônge** la se da **sônge** se tee oruke shun se **zua** a zege mtsera.

Anume: Kpa er ior ve lu a mciem ma **Aônde** ga yô or ti **hôngee** se yem kwagh na. Ke **iyônge** i geen la, i yange i lu a avav yoo **vônge-vônge** lu **nônden** e **nyôden** chiha la yange se **hemban** cii je yô u ngôô naa mba ayin ve lu **nôngnen** num la. Ior mbagenegh mba yin ve tema ha kyon ve vihi aior la ve lu **ôren** kwagh ami.

Bem: Gber de **aie** u za shin Hyaree hammashie? I beeu er Hyaree ka shin **Ioroo**? Je kpa yange môm kpa u za ga. U fa kwagh u shin **Hyaree** cuku kpaa ga.

Anume: De un ga. De **aie** ka a **hembra** doon un u eren er **Iorchir** gba ikyaren i eren baatisima nahan.

Bem (ôr a wankwase u va e ule la a va sughun yôô): Nônge yem shin ya er ura u lu a hii ga ne, kam ken je er **ura** u a va nôô nahan **Terundu**. Ka kpev u an nee?

Terundu: Ka u Tyôadam, kpev ne ngu a **urum** tsebee-tsebee. Er u nenge a tonde ashe nahan a taver ishe je **zua** ga. Msoo pe me za, me da gber andar a **ure** la me va er kwagh a mi.

## Appendix V

### LIVE CONVERSATION RECORDED BY THE RESEARCHER AT A DRINKING TAVERN IN NAKA (AN IHAREV SOCIOLECT) IN BENUE STATE

Tyôkpoghol: De jii ha iyol i Mbakor. **Ka Mbakor hemen** Tiv cii ye. Mbakor **ka kwagh benden mi ga** wee fa ga yô so mbagen yô so fa.

Shacia: **Ka Mbakor hemen** Tiv cii ye? **Ka an kau nahan**, shin ka di lyam i ne mba chancha di tsa i mba ne lamen ha Makurdi la?

Tyôkpoghol: Ka kwagh pattii ga. **Ka ape mba kaa la. Mbakor mba kaa er** Tiv cii ka ve lu ve hemen ye. Uipaven mbagen ke Tiv cii mba dodon ve ken jime.

Aondoana: Shachiu nyi ve i lu ve ve lu Tiv hemen?

Tyôkpoghol: **Mba kaa er** ka ve shachiu yange Senator J.S. Tarka hemen Tiv ke pati, lu wan ve ha Mbakor. Ahigele ka Sen George Akume Dajo lu orhemen u tyô i Tiv ke pati ye, un kpaa ka or Mbakor. Hingirinja er ka Mbakor lu Tiv hemen ye ga ze? U nenge mimi a lu ha **kwaghôrun** la kpa?

Shacia: Tsa **Gbaeren ka kaa er** ka Kwande hemen Tiv ye.

Aondoana: Mimi ngu **ha nyi** ga, ka aie. A fa ina un. Afaiyolga ga a ôr nahan er Kwande lu wonov nav yô.

Shacia: Ka wonov nav ya a fa kwagh ve? **Ngu e za** sha Kwande kwa me ke nyom?

Ayim: Gbaeren **ngu e za** ha Kwande fele-fele nahan mna jigh-jigh me a fa kwagh ve tsembelee.

Aondoana: Heela ya ka mimi, banen zan ha Kwande gao. Won na ngu ha nyi. **Ngu e di sôô won na** fele-fele tsô. Kpa or **ngu e za** di sôrun won u nan ha Kwande tsa man nan di fa kwagh u Kwande? Dem nen anger a eren. Se fa shin nyise zan-zan ahigele u Tiv, saa or ngu e za sha Ukpar keng **man fa kwagh u tyô i Tiv ye?**

Shacia: Yamen shôôtu mkaa gônguu wam ne ayem, mnenge er un nyônusu yô, **dem ôrun** dyôm kwagh ha ato. Ka pe mba ne er ve **Kparuu mba kaa er** so Hyaruu so jii je ne. Yange u za tee aoo hin Agagbe man u **ngu e** yamen kwagh ga. Mo Ortom **ngu e** timbin nyaregh ga ka iwyer unieni je ne. U fa ga **dee?**

## Appendix VI

### LIVE CONVERSATION RECORDED AT A DRAUGHT PLAYING CENTRE IN IHAREV SOCIOLECT

Abiem: Orukpar la ngu zan **ha** tar na?

Ayim: **Ka an zan ha Ukpar** hen ayange a chenji a i taver yum ne?

Tsavmbu: Er **i taveruuhin i taverem** nahan kpa ka hanmaor i lu nan taver gao. Ior mbagen ka ahegele ve lu kuren uzyege mbaakaa ye.

Abiem: Heela **ka pe ka lu la**. Ka ior cii **i lu taver** ga. Un je yô ngu or Ukpar. Hin ka orukpar gao?

Tsavmbu: **Ka Kparuu mba er** nyi ye?

Ayim: Tsavmbu u fa ga **dee**, u fa kwagh u **Kparuu** ga **dee**. Gbegidi! **Kparuu** ka kwagh fan tyô ga. Ior **asuu** mbagen ahegele yô mba humba soon **kasuu Kparuu** and **Masuuhi** ayange ne hachiu **onuumbakasuu** mba ha Ukpaa kpa mba doo ior **asuu** hachiu **Kparuu** tativ bugh eshe nahan vaa mar ve ior mba bughun ashe ga yô so **Ihyaruu** yô so fa kwagh kuma ha ve ga. Mbativ bugh ashe, **mba tese kwaghfan**. mba jii er so gao.

## Appendix VII

### LIVE CONVERSATION RECORDED IN UKUM SOCIOLECT IN BENUE STATE

Member: Nguseer yangi haam **mngrem** iyol nahan ngerii mo iyol man wuhe hii u kôrun mo hee je va hingir u mama wam una va kaa er mo mza iyouchi i da erim twer. Kwagh shun kam er guveu nahan.

Saa-Aôndu: Mngu **nôngun** u umbur je man mngu a umbur ga. Ka zan yangi i yangi Baba yila **Aônduwasié** a va **ngrem** washika u una tindi Ngukeen ami shin Shitile la zanaa?

Member: Eeen, kpa ka sha kwa u hii-hii la ga. Ka sha kwahar la. Yangi i **Aôndu** yange nôô **wura** je **zuwa** ga la. Yangi i yan kaan er i de **terem** /trem/ un la.

Saa-Aôndu: Ka principal yangi a va **ngren** wahika ye. M unbur,ka yangi i **Terwundu** yangi bee makerata, **wundu** ikyav naa shin Afia, hile shin Biam la.Nyin kpa Ngôhide ôr kwagh ne shighe lu ôrun kwagh u Senetô **Iyorkegh** Saror alu van u va lamen a tyô sha ayôôsu a Fulani man mbasulegh ne.

Member: Kwagh u Ngohide nyin ôr la ka **ayie** purututu. **Iyor** kera mba a mimi you ga, Iyorkegh una va ga. Yangi nan la Kahumban yar abum na u a kaha sha **iyoo** la kpa lu **ôrun** se kwagh ne. Se lu pinen un er ka hanmaiyange Senetô **Iyorkegh** Saror alu va **yôrun** ityô na? Un je yô yangi kaa er ka u va lamen a tyô tsegheer ga, ka u **yôrun** tyô kpaa.

Saa-Aôndu: Member erimee yange i kaa er ufada kpa mba eren kwagh sha zaiyol u Fulani ne ga?

Member: Demooo, **kwagh-Aôndu** u tar u hegen ne kaha inja. **Aôndu humba-a-humba** ga je yô ufada man ve **sôngu-a-sôngu** mbakristu sha kyaanyar nyise je. Mba dughun ki vev ga, mba ngohol-a-ngohol tsegheer. Mbamishen doo kwagh ga. We or u ôr kwagh ne ape ve yô ka **gbôndu** tyo you.

Tyôtim (arrived and joined the conversation): Ne mba a mough heen **gaa**?

Saa-Aôndu: Se mba a mough ga, se mba keen we. Kasua u Kyado nyin doo jee?

Tyôtim: Nyin doo. Nyin kpa iyou yina-a-yina di er iyou yina-a-yina sha Kyado nyian kpaanahan. Akaa kpishi nyin sase-a-sase sha Kyado. Nyin kwase u Terwase za shirin munguu nahan tee ngôôr ga.

Member: Munguu shon u shin ve ka ve **yisa**, a nyian tsembelee ga tsô vi yem kasua a mi la.

Tyôtim: Man u fa kwagh la, kainja ve vough jela. Kaa haa sha **kwaghyina** (zenda wanakiriki u yange lu vaan er i seer un kwaghyan yô), shin Mbawar yô munguu u **yisan** hingir tindi, u venda u **yisan-a-yisa** munguu a zendau hi tar ve kera.

Member: Gbedi! Ne kpa ne fa u wan **iyor** shengi, ve soo munguu u **yisan** yô man ka nahala **jee**?

Saa-Aôndu: Member u fa kwagh u iyor mbera kumau ga ve u lu kpilighiyol ye. Num u Fulani ne u bee **vèè**? Salem pe hilen zaan sha Taraba man mngu a mchiem iyol, ka nahan mlu hi tar ne zanzan nyian ye, u fa nahan **gàà**? U fa kwagh u a lu zanhemen **yòò**? Msoo u za nengin sule.

Tyôtim: Ayangi ne yô mkera la fa kuman ga, kpa mna jigh-jigh mer ngu a bee ga. U a bee yô angbian wam man a hide ken ya. U kaha sule ngu avom a me sha gwer?

Saa-Aôndu: Gwer sule shon **lehe**, ngu avom akundee-nyiin-kar-unieni, **angbianii** ou mbera hamma yô yange nan kaha gwer sule môm shie u yange nan yaa yô. Wea soo u zan hi sule ve yô, za ke wegh ku **mesii**.

Member (nenge kasev mbagen lu karen):**Kasii** mban ka **kasii** Ukum jee? Shin ka **kasii Masii** mba yange ve va ku **nee**? Beem ve je, alu **Masii** ga yô alu **kasii Hyarii** mba sha Biam.

Member: Boki wou Terwase u un kpa alu sha Taraba ne yange za tôv kwagh u dyako i ter na ne **jee**? Mbatsav mba hi tse na ve soo er a de yaan dyako i ter na **gaa**, shin u zan ga?

Tyôtim: Mbaimagh mba hi tse u Agule, mba zan boki wam iyol, ve soo er a mem ga cii.